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PROCEEDINGS

OF THE

THIRD NEW ENGLAND CONFERENCE OF
CHARITIES, CORRECTION AND PHILANTHROPY,

HELD IN NEWPORT, R. I.,

October 10, 11, 12 and 13, 1894.

IV.

CHARITY ORGANIZATION A NECESSITY OF
MODERN CONDITIONS.

BY FREDERICK J. KINGSBURY, PRESIDENT AMERICAN SOCIAL
SCIENCE ASSOCIATION.

Among the many lines of thought which lead in the same direction, I have selected a single one with which to occupy the brief space belonging to me.

Those persons who have the advantage of being fifty years old or something over, especially if they have lived in towns

of moderate size, as most of them have, know pretty well how our New England charitable work was managed in the earlier part of the present century, when our population was substantially homogeneous, and before we had swallowed more than we could assimilate of imported social pabulum and suffered the various discomforts which belong to an overworked digestive organism; such as has been our lot for the last twenty years and now threatens to be for a good many more.

We had among us then a considerable number of poor and dependent persons, all in some ways of the same sort of people, while in other ways they differed greatly, and our methods of charity were adapted with more or less success to these differences.

First, we had the poorhouse, which took the poorest of the poor, the imbecile, the demented, the badly crippled, as well as a few who were simply old and poor. I do not know of any attainable accurate statistics in regard to the numbers of these, but approximately I should say one in every two hundred of the population, or one-half of one per cent., could not be very far out of the way. Nominally, they were under the care of the selectmen, but practically they were farmed out, or boarded by some farmer, at a certain rate per week for each. There were generally a few among them who could assist in taking care of the rest. All were expected to do what they could. The food and the method of living were in most cases substantially what they had been accustomed to, and, while the situation was not ideal, the recipients of this charity for the most part were probably made as comfortable in this way as they would have been in any. The past lives and family history of every individual among them were usually well known in the community, and there was almost always some old friend or former neighbor or distant relation who was a sort of patron and who would to some extent eke out the shortcomings of the public institution with a little tea or tobacco or such like luxuries, whose ear was open to any complaints they had to make,

and who usually knew just how much confidence to place in them.

It is true that in the cases of the imbecile and of the insane there were many which seem, to our modern notions, simply barbarous. Sometimes they were kept in hovels or huts with little protection against cold, sometimes they were in hollowed-out haystacks, sometimes in cages, sometimes fastened with chains and ropes; but all this seeming barbarity was due partly to ignorance and partly to an entire lack of suitable appliances for proper care of this class of persons. It may well be doubted whether the objects of this rough care suffered as much as the sympathetic people who, in its latter days, were brought in contact with it in attempts to provide a remedy. Still the whole history of the treatment of this class of paupers is revolting in the extreme. But any judgment regarding those who administered it should be founded on a comparison with the condition of those persons of similar weakness, who at the same time were cared for in the best methods then known, and had everything done for them that money and affection could procure.

It may be worth while in this connection to allude to the custom prevailing in some towns of "selling the poor," as it was called, to the lowest bidder. It simply consisted in taking open *viva voce* bids for the lowest price per week at which the paupers would be cared for, instead of calling for sealed proposals. The result was substantially the same, but it made something to talk about and had a bad sound, and was therefore abandoned, for the most part, though for aught I know it may still prevail to some extent. There was never anything objectionable to it but the name.

Next to the poorhouse inmates came a class from which they were largely recruited,—the constitutional, hereditary semi-beggars, of whom every community had a few specimens. They were not open and pronounced beggars. They sometimes had houses and land, occasionally horses, and always dogs. To be sure the house was usually a poor hovel

on some particularly barren bit of soil, the window panes largely vicarious and represented by old hats or any other material readily adapted to stuffing. Fences, if there were any, and other surroundings, in great dilapidation. Still it was a home, and not without its comforts and attractions.

The men usually did a little work occasionally for their neighbors, helped slaughter, husked corn, sorted potatoes, and did various light tasks of a sedentary nature, but when it came to downright hard work they were usually sick or otherwise engaged. They hunted, depending mostly on traps and snares. Fishing was a favorite occupation, affording ample opportunity for rest.

The women of the family made baskets, picked berries, dyed yarn, sometimes spun or wove a little, occasionally assisted in extra household work, like candle-dipping, and butchering, which always carried with it liberal stores of cheaper portions of meat. Then they never begged, but always borrowed. Now it was a little meal until theirs was ground, and now a few needles and some thread till they got time to go over to the store, and occasionally, but not often, a small sum of money to purchase medicine or meet some very unforeseen demand. Usually they were great church-goers, and made this habit the basis for requests for cast-off clothing. They were an amiable lot, of whom children were very fond, and who in their turn petted and amused the children, sometimes knitting them stockings or making baskets or cat-yokes for them, knowing that they would get a great and sure reward. The remembrance of them is fragrant, but I must leave them and hurry on.

The third class was of a higher grade, who belonged to families whose condition had once been comfortable, whose tastes and habits entirely separated them from either of the classes just described, but whom fate had condemned through some combination of untoward circumstances to an unsuccessful struggle for respectable self-support. Generally they were women. Sewing, and now and again the teaching of children, were almost the only kinds of employment

for this class of women in the days of which I speak. In New England, where there were more avenues open to men, we seldom had men occupying this position, although in other parts of the country where a different social system prevailed, and especially in the slave states, I think men in this class were more numerous than women. These usually found a home with some relation or friend, or sometimes with several such in turn, where they might be of some use in the household, both to lighten the burden of their support and to maintain their own self-respect. These three classes constituted all our dependent population and this is the way in which they were cared for.

Perhaps there is only one valuable suggestion to be considered in this narrative as bearing on our present topic, and that is the fact that those who afforded relief, knew thoroughly the history, life, and circumstances of every recipient. They acted with a knowledge of the facts, such as not even the skilled district visitor could hope to gain, and adapted their relief under conditions most favorable to the exercise of sound judgment. The result was that the necessities of each case were met in the most judicious way and with the least possible expense.

Now this is all past and gone. People no longer stay where they belong as they once did. They crowd together in the larger towns, where, to a great extent, they are strangers. They have no ties of blood, sympathy or previous knowledge. Indeed, the largest part by far of those who claim our help are of foreign birth, in many cases recent comers, in regard to whom it is impossible to know anything except by painstaking investigation.

And now, within the last twenty years, a new form of criminal industry has appeared among us, wholly unknown before about that time. It is not so bold as highway robbery nor so remunerative as successful burglary, but it is much safer than either, and for a steady livelihood with modest but sure compensation it has much to recommend it. It is founded on an accurate knowledge of human nature,

viewed with relation to the great law of averages, and may fairly be said to have a scientific basis. The soundness of its underlying principles is attested by its marvellous success, as it is already supporting some thousands of persons in comparative comfort without an honest effort of any kind, and is getting to be looked forward to by young men of a certain class as affording the easiest and surest known means of a future support.

So far as the exigencies of the case demand it is an organized industry. Anyone who has read the experience of various amateur tramps both in this country and Europe has learned how they all pull together. How they mark out their beats; distinguish the easy customer; warn against dogs that are likely to make trouble; have their regular places of meeting where they compare notes and even furnish temporary assistance to those who need it, and in short do whatever is necessary to success in their endeavor to live on society without honest labor.

Their capital consists in a knowledge of the fact that in every human civilized heart there is something which responds to an appeal for food, which rises in rebellion at the thought that anyone should be hungry or cold or suffering so long as we have any means to prevent it. We cannot argue against the indulgence and even the cultivation of this sentiment and we would not if we could. It is an instinct of our humanity and a precept of our religion. But like every other good thing in the world it has its weak point. It is liable to be abused by those whom it is designed to benefit. Nevertheless, in order to protect society from this abuse there must be some way of assuring society that the really needy will not suffer. I need not lengthen the argument. I have already exceeded my time. To state the case, is, it seems to me, to point out the remedy. We must in some way replace, so far as is in our power, that intimate personal knowledge which enabled us to deal justly and beneficently with the village pauper in the days of which I have spoken; and the only way to do this, to protect society and

to afford just and intelligent relief, is through organization whose object should be, first, to make sure that no one wants, and second, to make sure that no one cheats.

PROF. MCCOOK : I have been, more or less discursively, carrying on a correspondence with the selectmen of all the towns in Connecticut for the last year or so, and have been greatly interested in finding to what an extent, in many of our quieter rural towns, the conditions that have been referred to by the author of the last paper still exist.

CHARITY ORGANIZATION IN PUBLIC EMERGENCIES.

THE LYNN FIRE.

BY HANNAH M. TODD.

In the ordinary field of charitable and philanthropic work, the value of organized charity depends largely on the degree of coöperation secured with relief-giving societies and individuals, but in an emergency the application of the system and adherence to principles are the test of its efficiency. In an emergency caused by some sudden catastrophe, such as fire or flood, the value of organized charity is best demonstrated. A sudden visible calamity has befallen the community, and the shock of the disaster is felt by everybody, sympathetic interest is aroused, immediate steps for relief must be taken, and what more natural than that the charity already organized, with its machinery already in motion, its ability to reach, by means of trained agents and experienced volunteers, the uttermost confines of the district, should be made the centre for the relief of such imperative need? And so it has been in various times and places.

The only emergency of the kind in which I have had personal experience was at the time of the Lynn Fire; this occurred November 26, 1890, when the Associated Charities of

that city had been organized for five years. While the fire was still burning, in company with the agent of the principal relief-giving society, I canvassed the burned district and outlined a plan of work. Many of the burned-out families were known to the society, and thus their needs could be more readily understood and met.

We were quite aware that this would be a severe test of the efficiency of our work, but the Associated Charities was immediately recognized as the centre of information and registration, and we received every evidence of the confidence of the people. Within twenty-four hours of the breaking out of the fire a Citizen's Relief Committee was organized, but it was not prepared for active work for six days. In the mean time the Associated Charities had investigated and registered 200 applications, the statements given having been verified by volunteers sent out for the purpose. The location of dwellings burned, and families occupying them, had been tabulated, so that we were prepared to meet applicants for furniture, bedding, etc., with a knowledge of the facts. As a result of a conference with the Citizen Relief Committee, to which we were called, the office of the Associated Charities was made headquarters of the Relief Committee, that they might have the benefit of our system and records.

In the arranging of details, the work was divided under four heads: registration, investigation, recommendation and relief, the work of registration and relief to be in charge of the committee, and the work of investigation and recommendation to be in charge of the Associated Charities. Thus theoretically, and to a great extent actually, we were able to adhere to our principles and did not become a relief-giving centre. We also applied the third great principle involved in this work, friendly visiting, in the face of some opposition and many discouragements; but if ever there is need for and value in friendly visiting, it is in such an emergency, that suffering on the one hand and pauperization on the other may be guarded against; and it is at such a time that the relation seems most natural. The disaster made the

entrée of a stranger easy, there were few who had not been affected by the fire to a greater or less extent, and there was a perfectly natural desire to meet and sympathize with those most seriously affected and aid in reëstablishing them in their homes or work.

Take, on the other hand, unusual need caused by business depression, a long season of hard times culminating in the suffering of many wage earners. This is an entirely different situation; as serious, and with danger of being even more serious, than the sudden disaster, but how does it affect the well-to-do, and these who might assist? As a rule not at all the same. There is no ocular demonstration of the great need, and it is difficult to make those whose lives do not meet the need in their daily rounds, believe in its existence. Or the claim is set up that the situation is exaggerated, and the relief of need is made slow and difficult. And again, there is resentment among the wage-earners and the labor organizations at any attempt to investigate and tabulate them, and it seems perfectly natural that an honest, hard-working man or woman should resent being classed among the chronic paupers and those who are perennial seekers of assistance.

I do not believe that in such a time a permanent record should be made of these cases. It seems to me that it should be a separate file, and should be destroyed after a lapse of time sufficient for the recipient to secure work and to have passed the danger period of chronic helplessness or pauperism. This course was pursued in Lynn. After a reasonable time had elapsed, the entire registration was destroyed, and in the two years of my stay with the society after the fire, I saw no occasion to regret it. We quickly found those who belonged on a permanent list, as recurrent cases, and they were placed in the regular file.

The object of the investigation is not only for a knowledge of the individual case, but for the study of cause and cure. In an industrial crisis the cause is not so closely re-

lated to the individual but is the outcome of a false system or a misapplication of principles.

The Associated Charities, by reason of their organization and their systematic methods of work, are certainly the best fitted to cope with an emergency, not as the almoner of charity, but as the clearing-house of information; as to the whole situation, viewing it in its broadest light. There is a tendency in all work of investigation and registration to find out and record the unfavorable things in regard to those with whom we deal, and it is some times brought, as a charge against the system of investigation, that it is a detective service. This is the purely negative side of the work, but it is apt to receive undue prominence. The information which we gather *against* a person shows but one side of the character, and should be used only to prevent measures of assistance which would tend to perpetuate those conditions. Whenever possible, the other side of the picture should be presented, otherwise the friendly, heart side of the work is a myth.

We should all find it a rather severe and unpleasant arraignment of ourselves to have our defects and foibles made the most prominent feature in the record of our lives, and I am sure we should fail to recognize a friendly spirit, in such a representation. Therefore let us endeavor to present both sides of every life, to show it in its proper perspective, not to make most prominent the points of weakness without giving due credit for the hardships, the lack of opportunities, and the struggle in various ways, otherwise the work is not at its best and will lose the support of those who should be its hearty coöperators.

EMERGENCY WORK IN PROVIDENCE.

BY ELI W. BLAKE, JR., GENERAL MANAGER OF THE SOCIETY
FOR ORGANIZING CHARITY.

The prevailing business depression of last winter, and the consequent suffering among the poor, resulted in an immense increase of benevolent effort, not always wisely directed, to relieve the situation. So much was being given away, and with so little discrimination, that there was great danger of permanent injury to the community, and it was considered imperatively necessary at once to check the wasteful almsgiving and to better the situation of the self-respecting poor, by offering employment, on a large scale, to needy men and women.

A committee was organized in January to devise and execute plans looking to this end. It soon sub-divided, one section undertaking to provide work for men, the other to supply suitable employment for women. The committee on men's work succeeded in making arrangement with the commissioner of public works and with two real estate companies, to the following effect: Certain heavy grading, which would have to be done sometime, was to be undertaken at once. The city and the land companies (which owned abutting property upon the streets in question) were to divide the expense, the share of the companies not to exceed \$16,000. The work was to be done under the direction of the commissioner, who agreed to hire for the purpose men recommended by the committee, the latter having full power of selection and assignment. The men were to receive one dollar per day, and were to work in three shifts of three successive days each, so that each man might earn nine dollars per month. An office on South Main street was opened on January 31st, when 476 men applied for

work. On the following day, 339 more applications were received, and when the total number reached 2520, the list was closed. Perhaps a dozen clerks were employed to register, upon cards provided for the purpose, the names, addresses, and circumstances of applicants. The cards, when filled out, were then divided into two piles, according to the greater or less apparent urgency of the conditions represented. Thus, married men, with families in Providence, were given preference over single men without dependents, and men whose families were abroad.

“more urgent” cards were then distributed among a score of volunteer and paid investigators, who visited the houses of applicants and reported to the committee upon the condition of things which they found. In consequence of the large number of cases which had to be investigated at very short notice, the committee was often obliged to accept imperfect and hasty reports.

Among the 2520 applicants there were 928 Italians, 435 Irish, 284 of American birth, 125 Portuguese, 103 Armenians, and smaller numbers of various other nationalities.

Practically none of the class known as “tramps” applied, as was indeed to be expected; 1950 of the applicants had lived more than a year in Providence; 1677 were married men, but in 510 cases their families were in Europe—these chiefly Italians and Armenians; 1845 were common laborers, the rest operatives or men who had been their own employers—teamsters, pedlars, etc.; 1978 received from \$6 to \$12 per week when at work under ordinary conditions; 110 had been receiving over \$15 a week; 1806 men had been out of work from five to nine months. Only 103 had been less than one month unemployed. Since losing their work, almost all had been supported by savings, credit, and the private charity of friends. Only 209 had received municipal out-door relief. The investigation of 1310 cases resulted as follows: Not found, 64; considered urgent, 1162; less urgent, 84. Of these, 1075 were assigned to work.

Three jobs were undertaken early in February, employing about a thousand men in all. Work progressed regularly until about the end of the month, when a misunderstanding as to the number of hours per day required of the men resulted in a strike, which practically terminated the agreement under which the committee was able to offer employment. Two smaller jobs were, however, completed by the committee's men, about the end of March.

The unfortunate result of the work for men convinced the committee that such an enterprise could not be successful under divided authority, and that the men must be hired and paid by the same agency that selects and assigns them. The city and the land companies were dissatisfied with the slow progress of the work, done largely by inexperienced men, and were not sorry to see it placed in the hands of contractors.

The in-door work for women comprised sewing, braiding and drawing rugs and mats, and general needlework. The committee's rooms were open from the middle of February to April 1st. About 170 women were employed daily, in morning and afternoon shifts. Each shift worked four hours for forty cents. In a few cases women were allowed to work both mornings and afternoons. Material was generously contributed, and the finished product readily sold at high prices, yet the returns did not meet over twenty per cent. of the expenses. The most valuable feature of this work was its educational quality, the ladies of the committee spending a great deal of time in teaching the women to sew. Considerable improvement was seen as a result of this earnest effort. The applicants came recommended by some responsible benevolent agency, so that new investigations were seldom necessary. Except for its large cost (about \$4,500) this work for women was regarded as being very successful, and it was believed to meet the situation in a more satisfactory way than the experiment upon out-door work for men.

CHARITY ORGANIZATION AS A TEACHER OF WAYS TO SELF-HELP.

BY ROBERT TREAT PAINE.

Self-help seems to me, on the whole, the culminating achievement of the new charity. Rev. Francis G. Peabody, in his address at Chicago a year ago, used a few very beautiful words: "It is another great joy to find that you have the power to communicate a motive; that even so ineffective a life as you had supposed your own to be can do a better thing for another life than any money-help can do for it,—the imparting of a new ambition, the miracle of calling another soul to life, the joy of helping another human being not to lie down in mendicancy, but to rise up into self-help."

There are two paths by which people can rise into independence. One path is that traveled by those who are carried on the shoulders of somebody else, and the other the path that people travel who take care of themselves,—self-help. I should like to submit it to an audience like this, of intelligent men and women, whether it is unreasonable or cruel for us to say to the great mass of those who are in dependent circumstances that they ought to take care of themselves? and for us to take up this formula, push it, and do what we can to enforce it?

If I may call your attention briefly to what seems to me the great contrast between the conditions of Europe and of this country, it is in this. Mr. J. Graham Brooks gave us a beautiful address on Wednesday evening, in which he described the terrible condition of the masses of the people over there, torn by the "vulture of pauperism." He quoted a few words from the Pope's last Encyclical, in which the

masses of mankind are described as almost crushed under a yoke like to that of slavery. In Germany, under these conditions, the government is inaugurating a great system of taking care of people,—a government system of insurance against sickness, old age, and unemployment. But in this country it does seem to me that things are so different that we have a right, as it were, to turn our backs upon that whole scheme, and to remember, with just a little pride, that our ancestors, when they landed on Plymouth Rock, came into a country where they had to take care of themselves, and they were ready for hard fare and a stern life and a fierce struggle. And they have survived the struggle.

It is to me a very sad fact that the labor leaders, so far as I can see, are absolutely silent on this point. They are teaching the aids that may grow out of legislation, out of some socialistic movement, reorganization of industry, and what not. But when do they tell working-people that they have got to rely upon themselves? Mr. Hyndman, a leader of the Federation of Labor in London, said before the commission of the House of Commons, that he was opposed to thrift in workingmen, because it raised the best of the working people into small capitalists, and so buttressed the class which they were seeking to supplant. That has always seemed to me a counsel of despair. I think that in this country we of the Charity Organization movement must first have the courage of our convictions, and must be ready to say to the mass of intelligent, honest working people, and to those below them, with whom we deal, "You must take care of yourselves. We will help you in every possible way; but, first and chiefly, the burden rests upon you to be provident, to be thrifty, and to feel the responsibility of self-help."

How can we help them? I have often said that if I were to condense a whole lecture on the new charity into a single word, it would be the word *ingenuity*. In our conferences in Boston, there is a marvellous difference, very often growing out of the presence of one person,—perhaps an agent

and perhaps not,—who is fertile in suggestion. When the emergency of a family has been made the subject of a thorough investigation, and all the facts are laid before the conference, some one person will be able to make just the happy suggestion which puts that family in the way of self-help and self-support.

It seems to me always a mistake to dwell upon extreme cases, as if to suggest that that were the normal condition. One speaker last evening gave us the case of a widow with nine children, as if to prove that some sort of out-door relief were necessary. England would break up that family and put the children into a pauper school. New York takes them away and puts them in private institutions which receive a *per capita* allowance for each child they hold, making it an inducement to them to increase the number of children. Massachusetts gives out-door aid by the overseers of the poor. In my judgment, all three of these systems are wrong, and the true thing for a charitable community to do is to take care that adequate provision is made that that widow shall be enabled to keep her children, to maintain her home, and that adequate relief shall go, silently and unknown, into that home, until one or more of those nine children have grown old enough to join in the self-support and the family can take care of itself. We had such a family in Boston, and the result was that presently the oldest boy was a harness-maker, and the next girl went into Prang's art-shop, and so three or four grew up into self-support,—all the time a benevolent but unknown individual aiding that household, until the family had grown into independence, with not a pauper among them. Five hundred and sixty-eight dollars had taken care of the family, and put them permanently on their feet. In fifteen years, that is the only case I have known of a widow with nine children in Boston. In a Christian city, public out-door aid ought not to be needed for that most interesting, worthy, and needy class, widows with many small children.

The first case I remember in Boston was of a widow left

without means or skill, who was taught to be a hairdresser. Although the rule is that the visitor shall give nothing, yet exceptions occur also, and the visitor came to the conference and asked, "May I teach that woman, and give her money meantime?" The conference was delighted to say yes, and the result was that that woman soon took care of herself. In all these ways, it only needs the benevolent individual to make the happy suggestion that enables the family to take the right path to rise into independence and self-support.

What is it that enables New England to have eighteen hundred visitors,—the number Dr. Pullman gave yesterday morning? It is, in my judgment, that they see, as individuals, that they are able to be really of use to the families they visit. When we lose a visitor in Boston, we usually make the inquiry, "What families did that visitor have, and why was she discouraged, so that she has quit our ranks?" And when we get other visitors coming in to replace the vacancy, it is because somebody in that conference is able to take the lady and show her how she can be of service to some family, how she can be really helpful in teaching families self-help, and to get along without the aid either of the overseers of the poor or of private relief. To help people to take care of themselves,—this is the glory of the new charity.

DISCUSSION.

MR. THOMAS F. RING, *of Boston*: I was very much interested in what Mr. Blake said. We had in Boston last winter a serious problem of much the same character, and our experience led us to about the same conclusions.

We found it necessary to arrange some method of employing a very large number of men at once. Public work could be offered to men physically fitted for it,—cleaning the streets, work on the sewers, or grading the roads. But we were obliged to furnish other work for a large number of men who had been used to light in-door work, such as garment-workers and cigar-makers.

The work on the streets merely anticipated by a week or two that which would have been done by the ordinary force. Except that the streets were cleaner, it was work wasted. We also took from the city contracts for building about fifteen small sewers, on which we spent some thirty-five thousand dollars. We got back about twenty-five thousand, but the men put upon this work were selected especially because of their fitness. We had a class of work on grading which brought us back, through the kindness of the city government, I think, eighty per cent. of its full cost. If we had the work to go through again, we should feel that grading was the best work for us.

We set women at work braiding rag mats, of which thirty-five women, in one day, could finish three. It cost us eighty cents apiece for the women,—roughly speaking, twenty-eight dollars for those three rag mats. But bad as that was, when we put the cigar-makers and the barbers, and all those men, to work,—men who did not know which end of a needle to look in for the eye,—their work was simply ridiculous. That work-shop paid from four-and-a-half to five per cent. of the money which it cost.

The result of the winter's work was this: that, of some ten thousand persons, men and women, who were employed, the average earning of the men was not over thirteen dollars for the winter; of the women, eight dollars. The value of the Citizen's Relief work was more in its moral effect than anything else: it offered an opportunity and a hope for people who were out of work. That is practically all that the committee was able to do. It was utterly impossible for a dozen or fifteen men, however well disposed, to find suitable, continual, and remunerative employment for ten or fifteen thousand persons who had failed to find it for themselves. And we think that it is a mistake to make people feel that when winter comes some general relief movement on the part of the citizens is to supplement one's own activity. Perhaps we could not help it; but I think our experience has shown that it was of very doubtful utility, and I hope

we shall never have to try it again. We can justify it only as a palliative in an unusual emergency.

REV. HERMAN PAGE, of *Fall River*: As you all know, practically all the industries of Fall River have been shut down for about two months. The result is that, in supplying necessary relief, the city has been obliged to borrow a great many thousand dollars. Of course this must be paid, though the burden, as already has been said, would have to be borne by the poorer tax-payers. I should like to hear suggestions about this. It seems as if the city might use this money in some way to better itself. We certainly need a great many public improvements. It is useless to try to get work for these people, and many of them are starving.

REV. CLARK CARTER, of *Lawrence*: That question was answered last winter in Lawrence, when about twenty-five hundred operatives went on a strike. As soon as the strike was fairly on, I had a conference with the labor leaders. I said, "You advertise that you are going to help these people; how far are you going to extend your aid?" They hesitated, and talked a little, and "did not exactly know." I said, "I would like you to come to a decision. I want to know whom to refer to you. If you are only going to aid those who belong to trade-unions, or those who voted in favor of staying out, I shall have to make a public appeal for aid, in behalf of those who are out by the strike and are not aided by your committee." They saw the point, and in a day or two they sent me word that their funds would relieve all who were in real need on account of the strike. Then they had to do just what Mr. Brooks suggested night before last,—they had to administer relief. And we took care that needy cases were referred to them, especially if they had once been to the strikers' committee and said they had been refused or put off.

MR. R. B. RISK, of Providence, spoke of the improbability of any recurrence of the conditions of the past year, and of the value to the poor themselves of the effort for independence.

MR. KINGSBURY: We do not often have any such condition as existed throughout the country last year. It is hardly necessary to keep up constant machinery,—a standing army,—to meet that condition. But when the crisis came in the larger towns, they naturally and instinctively showed their good sense in rallying round the organized charities as a central point. And I think it will always be so. Organized charity is a new business here; we do not begin to know all about it yet. But what was done last winter undoubtedly saved this country hundreds of thousands of dollars, in the fact that somebody had an idea how to go to work to meet the emergency. One of the great values of these organized charities is that they form central points of intelligence and organization to meet the crises which must occasionally come upon us, in spite of everything we can do, until society is altogether reconstructed.

PROF. MCCOOK: I am sure we shall be of one opinion that we have had a great deal of food for thought put before us today; and we shall all, I think, watch the developments of the coming winter with more intelligent interest than we should otherwise have had.

V.

WHAT THE STATE AND SOCIETY OWE TO ALL CHILDREN.

ADDRESS BY THE CHAIRMAN, ANNA GARLIN SPENCER.

Friends of the Conference: I wish to speak of five things that the state and society owe to all children; both those who come to the home that is sure to hold them to good, and those that come to the home which, if not made better by the active, conscious, effort of society in general, will hold them to an evil condition.

And in the first place, all children have a right to demand of the state and society protection from cruelty. I mean something other when I use the word, and more, than merely protection against starving and beating. I mean that every child has a right to be protected from the fierceness of industrial competition, from all those conditions of our modern life which press so hard upon the weaker in the struggle. I stand here to proclaim the right of the child, as an embryo citizen, as an atom of the divine, here for growth and for shaping, to be protected from all industrial conditions which would strip its life of chances for educational development. And when I say that, I mean, of course, that all the laws must be framed so as to hold the first twelve years, at least, of the child's life sacred to its own development, its own growth of body, mind, and moral nature. And more than that, the state should carry its protection into that period from twelve to fifteen or sixteen, when the nature of every individual child and youth is developing rapidly and must not be overstrained. Some part of those years also must be held sacred from the struggle for mere subsistence, must be held back from those machine-like industries which are capable of utilizing child-labor. If you will look back, you will see that the problem of the wage-earning child is a modern problem. Until machinery had come in to mass industry, and to give such specialties that even the little help and little wisdom of a child could be of service in money-making, we had no such problem as we have now. In the older and more protected home industries the child might suffer, but it was not such a wholesale destruction of the physical and moral tissue as we now see. This means that at every place where industry is massed, and dominated by machinery, there shall stand many representatives of the state and of society as guardians of the children, both morally and physically.

Second: the state and society owe to all children the fullest possible measure of free education. We are not, in this country, disposed to question this right of the child, although we know well that other people in other nations do, and

sometimes one among ourselves rises to say that the parent alone is responsible for the education of the child. We have settled that point in our public polity. But education means much more now than it did twenty years ago. And it is growing every year to stand for a vaster and more varied service, and largely for this reason: thirty years ago, in our free public schools, the great majority of pupils were of our own nationality, as our population was homogeneous in general condition. Today I take up a newspaper and I see a little item like this: "In a school in Boston, named Hancock and suggestive of our early life, not ten children of American parentage can be found;" and then follows a long list of nationalities, many of them, like the Armenians and the Russians and the Polanders, quite new to our population; which means that whereas the public school of old had only to supply a certain limited range in education, now the public school is taxed to give a great deal more of that which goes to the development of the child. We must, therefore, have evening schools; and we furnish them for different nationalities in different districts. We must also add vacation schools and special schools of all sorts. We must add "disciplinary schools,"—special schools where children who cannot be morally treated like other children are separated and sent, rather than to doom them to the "reform school,"—special schools where they may be treated as moral invalids, not as criminals. And we are beginning to provide special teachers and special schools even for those who cannot keep up intellectually with the regular school. So that we are supplementing in many, many ways the old ideal of free education. This ideal carries with it of course those compulsory laws which require that all children shall take advantage of this varied opportunity. But if we should carry out those provisions already on our law books, there are large numbers of cities where it would be a physical impossibility to house the children. More than that, we should find that we have not teachers enough. And when we come to add quality to quantity in the count, we are still more poverty-

stricken. We need to have teachers enough to really "go round," not merely to sit at the desk and play the part of a keeper of the peace. We want those who, because they have sufficient time and a sufficiently small number of pupils, can skilfully form and reform this human material, coming as it does from the good home or the poor home, from the wise parent or the ignorant parent, to make of it what we need for American citizens.

In the third place we are beginning to see that our children have a right to demand of us good physical conditions. The right of a child to have its mind taken care of has been held sacred a great deal longer than the right of a child to have its body cared for, for the very reason that when the public school first began in America, the bodies were cared for as well in each home as the progress of the knowledge of hygiene in our families allowed. But now, with this mass of children, many of them with parents too poor or too ignorant to secure proper conditions in their homes, we find that many of them are incapable of doing any sort of really good school work simply from lack of physical strength. We see them with their eyes bad and their ears bad and their spines crooked and a general anæmic condition, and the schools and the teachers are blamed because children break down,—children whose bodies have not sufficient power to give the mind its force. We must have medical inspectors for all schools, as they do in Germany. In our school-houses we must have the seats adjustable, so that spines of different lengths need not accommodate themselves to the same seat. We must have medical inspection to look and see, not merely that a child who has the scarlet fever shall be isolated, but to see whether the children are in general health sufficient to grow up into strong fathers and mothers. The reason that we have these great charity problems to discuss, is that we do not grow folks that are able to do their duty. And the reason that we are now at our wits' end over so many dependent children is largely that

they are born of parents physically as well as mentally and morally incompetent. We must develop bodily power.

And we want playgrounds, not more big parks through which people drive, but little parks scattered all over the cities and with not a single sign, "Keep off the Grass." We want places where children can have a happy time. What is it that makes the country boy and girl look back in later life with such delight upon the early freedom? It is because there was room enough. The great majority of children in our cities live in places where there is not room enough for them. They are crowded till I wonder, not that they do so many unpleasant things, not that they have such bad manners, but at the flowers of gentleness, sweetness and loveliness that you may pluck among them.

And then, fourth, we want, what everybody admits, the special care of the abnormal and deficient. And we have achieved that: I need not spend a word upon it. We have it now clearly understood, not only that private experiment shall go on and see what can be done for the idiot, the deaf-mute and the blind, but that the state shall take of its funds and train these children in the way their special need demands.

In the fifth place, we must have, as a duty toward the child, the best possible care of the children of poverty and dependence. In this matter it is my profound conviction that poverty alone is not a sufficient reason for separating children from their parents. Poverty plus immorality of any sort, poverty plus marked mental deficiency, poverty plus drunkenness and degradation; but not poverty alone, can justify either the state or society, in my opinion, in taking a child away from the care of its own mother. You will see that I am not a believer in the extreme creed of some branches of the charity organization movement in England,—that movement which seems to have the moral and sympathetic nerve so strongly developed and yet can say, "Here is a mother with six children. She can take care of three. Strike off the other three, and put them somewhere else."

But if society undertakes to take care of those three children taken from their mother, it will, in the long run, pay, either in an institution, or as board in a foster home, or in some other way, as much in actual money for the support of those children as it would cost to help the mother until the children were grown to help her and themselves. When you do such a thing as that, you waste all that long, careful training of the ages which the parent has had in parental affection; you waste by cutting the close tie, which grows stronger and stronger as the years go on, between parent and child; you have struck a blow at that which, in our Anglo-Saxon civilization, has given us our strength, the unity of the family.

I believe the fundamental principle in dealing with the children of poverty and dependence, is this: whatever you do for them in any individual case, should be done in the most natural way possible, the way nearest to the original condition, the way that disturbs the least the place and the opportunity into which they are born. When I say that, I do not wink out of sight in the least the fact there are hundreds of thousands of children who would be better off if they could be entirely separated from their parents. I would use the surgeon's firmness in making the separation when there are moral taints that must be fatal in their effect upon the child if it is to have a fair chance in the world. And I care nothing for that parental affection which looks upon its children simply as so much merchandise. I know that a great deal of parental affection is a very cheap sort, not much above that of the cat or the dog; but, on your peril, do nothing to lessen it! It is the absence of the strong family affection that we deprecate; it is the fact that so many people do not know how to live together, that makes the deepest social problem. Do not let us, who stand for the larger home and the larger human family, do aught to make less sacred the tie of nature. If the mother therefore is only poor in purse, if she is competent in other ways to deal with her child, let us make it possible in some way

to hold the family together. Do not let us think that we can parcel out human beings as we do bales of merchandise.

My time is gone. I want to say only this, out of a full heart : that I believe the truce of peace between the socialists on the one side and the individualists on the other, is right here in the care of children. I think we can all agree that, whatever may be the case in regard to the adult worker,—whether he shall be allowed to be thrust to the wall in the measure of his weakness or not; whether he shall learn to look to the collective conscience and the collective charity of society for more or for less help;—whatever our private beliefs on these points, it seems to me we can all unite in this: that a child should be protected. Called here without its own consent; set here in the midst of circumstances for which it has no responsibility; born with possibilities we cannot decipher; here, in a poor or a beautiful image of the Divine; here with a trust so often betrayed that it has tragedy in its eyes; here, with the little hand outstretched for aid; here, we must believe, in some way by God's permission;—it is here to be helped, it is here to have its trust in our kindness justified by our deeds, it is here to be developed into a blessing, and never left to grow up a curse.

I have the great pleasure of being able to present to you this evening two speakers who will deal particularly with the care of dependent and neglected children. We shall first have the pleasure of listening to Mrs. Glendower Evans of Boston.

HOMES FOR HOMELESS CHILDREN.

BY MRS. GLENDOWER EVANS, TRUSTEE OF THE STATE
PRIMARY AND REFORM SCHOOLS OF MASSACHUSETTS.

If one of us had a niece or a nephew who through some calamity lost its parents, we should feel an obligation to take that homeless child into our own home; or, if not that, some member of the family would arrange some kind of a household in which the child might live. It would never occur to us to place the child in a permanent boarding school, in an institution, as a substitute for a home. And if among our acquaintances we heard of such a case,—of a child who was permanently living in a boarding school, passing holidays as well as school terms there and having no belongings or interests in the outside world, no home life behind the institution life,—we should think it a most terrible thing.

Well, among the less fortunate classes there are multitudes of children in just this plight,—children who, through the poverty or the wickedness of their parents, have lost their natural homes and who have been gathered up by mercifully disposed people into institutions where companies of such children, perhaps several hundred together, are reared. These children have usually been so abused and neglected in the wretched homes from which they have been rescued, that the comfort and cleanliness of the institution strikes many people as a delightful contrast, so much so that they forget what a terrible second best an institution is.

When one realizes, however, what it means to live for years in such a place, to be always one of a group of twenty or thirty or fifty or more children, to miss all individual love and care, to lose the education of being a member of a family with its relations of give and take, its duties and responsibilities—when, I say, one realizes all this, one can only reconcile oneself to the situation by convincing oneself

that that is the best that can be done under the circumstances.

But of late years the opinion has been growing that institutions for homeless children are not the only alternative. The experiment of placing such children at board in carefully selected private households where they live as members of the family has been tried and has been found entirely practicable.

In Massachusetts, this experiment was first attempted by the state authorities fourteen years ago, in the case of a few young children. Later, as the plan was found to work admirably, it was extended each year to a larger and larger number, till now there are over six hundred children at board, while over six hundred others who were formerly boarded have been provided with free homes, a few of them with their own relations, but most of them in places secured by the state. Meanwhile the State Primary School,—the institution originally provided for the care of this class,—has been practically emptied of its occupants and will soon either be vacated or turned into a boys' reformatory.

Great as is the demand for homes, the demand for child boarders is even greater, and fully one-half the applicants are discarded; only first-class homes are chosen, and in these the children are received as members of the family, and grow up with the other children of the community. Where brothers and sisters are dependent, they are always boarded together to preserve the family tie. The foster parents are known as "papa and mamma," or "grandpa and grandma," and the little boarders soon feel themselves entirely at home. Sharing the school life and the social life of their neighbors, they are also early trained, like other children of that class, to help about the house and farm, and incidentally they learn the thrifty, self-denying ways of sturdy country folk, who never look for charity, but work hard and wait long for all they get. Helping to raise the hens and gather berries that must be sold to pay the taxes, these little charity children learn lessons in the value of

money and the duties of citizenship such as only experience can teach. And when, as is customary at the age of ten, the payment of board is withdrawn, the children have usually grown so dear to their foster parents that they keep them free of cost to the state. This last year forty-one little boarders, twenty-eight of whom were under three years of age, have been adopted, and thirty-four others have been established in free homes.

Now contrast with these the children in an institution. However kindly treated there, they are really never loved. However thrifty the housekeeping, where everything must be done wholesale, the children can never see its workings, but must feel the whole establishment supported by an unseen power. Shut off from contact with the outside world, only the narrowest experiences are possible. And where each child is always a member of a group, it must necessarily live in line, with small chance to develop initiative and small recognition of its individuality. When there used to be numbers of children in the primary school it was this craving for recognition that always struck me as most pathetic,—the way they used to crowd about me when I went among them, stretching out their hands to be touched and seizing my hands, despite their forbidding black gloves, to kiss. To go from one to the other as they sat in line at table, shaking hands with each, used to fill them with delight, and they would stretch out their hands again and again and beg for a repetition of the game. Though most kindly treated and well taught in that institution, this craving to be noticed, to be recognized as an individual, was like a sort of unconscious hunger in them.

But some people grant all that can be said in favor of boarding children in *good* homes, and yet cling to a belief that the risk of putting them into bad homes by mistake is so great that it is better for safety's sake to keep them in an institution. These people dwell especially on the danger of girls being tempted or abused by bad men who may perhaps be the members of apparently respectable families; and then

argue the superior safety of an institution. But these good people forget that institution rearing does not save children from such dangers when they leave its shelter, as they all must; for no institution, unless a hospital or a reformatory, undertakes to maintain children who are of an age to maintain themselves. And boys and girls who have grown up in the community, who have friends and a standing to maintain among their neighbors, are far better able to resist temptation than if they had the helpless ways, the inexperience, and the friendless position that is the inevitable lot of the institution child just sent out into the world. And it must be noted that the age of thirteen or fourteen or fifteen, when the institution-reared child is usually placed out as of an age to earn its living, is the time of all others in its life when it is most liable to be led astray. Such dangers are not common during childhood, and, in fact, no case has ever occurred among the boarded-out state children of any one of them being thus abused. Hap-hazard placing of course is full of danger; but with careful investigation of the homes of applicants before a child is placed, and with careful supervision afterward, it is proved that the boarding system is as free from danger as anything in this world can be.

A further advantage of the boarding system is in its effect upon the parents. An institution, with its spacious rooms and corridors and its throng of well dressed children, appears, contrasted with the unimposing aspect of working people's homes, to offer brilliant advantages to its inmates. To many parents it must seem that in placing their children in a charity home they are doing better by them than they ever could do by their own efforts; and the instincts of affection can be appeased by visiting the child at intervals and stuffing it with candy and fruit. Thus the child is not weaned from its natural affections and can be reclaimed when it reaches an age to be of use. And the many other people whom the parents find availing themselves of charity homes for their children must dull the edge of self-reproach.

But for a mother to agree to have her child placed in another woman's family, receiving there no extraordinary advantages, just attending the public schools and living just like other people's children, yet transferring to the foster mother the affection due herself, is quite another matter; and such a prospect would deter many who are now too easily tempted to cast off all parental responsibility. Moreover, whereas an institution is so conspicuous an object that it challenges attention, the boarded children, scattered in lonely farm houses and quiet hamlets of the state, can never seem to themselves or to others to belong to a large class.

As to the comparative expense of institutions and of boarding, the latter is far cheaper. In an institution, not only the children must be maintained, but the same must be done for all the officers in charge of them; whereas in the boarded homes only the actual cost of the children, their food and clothing, must be defrayed. The usual rate of board for the state children in Massachusetts is \$1.50 a week. Beside this, clothing to the amount of \$25 a year is provided, and this, with the cost of supervision, brings the price for each child up to about \$2.00 a week. This covers the whole expense. Against this, the *per capita* cost in an institution would usually be between three and four dollars a week, besides the interest on the money invested in the plant, of which no account is ever taken in reckoning the cost of institution rearing. Further, the boarded children are quicker to get on their own feet than are those reared in institutions. The experience in Massachusetts has been that it is easier to find a free home for a child of ten who had been boarded than for one of twelve from the primary school.

If all the children's homes were broken up and the property sold, it is probable that the present inmates could be maintained at board for almost half what they now cost the community.

THE PLACING-OUT OF HOMELESS AND NEGLECTED CHILDREN IN COUNTRY HOMES.

BY FRANCIS SEDGWICK CHILD.

I want to claim for every child the right to a home. In order to illustrate how a child may have a home, I shall speak of the work of the Children's Aid Society of Pennsylvania, conducted for some years by a number of noble women.

In Pennsylvania, all the children in the Children's Aid Society, with the exception of those who are defective, are now placed in homes in the country,—in homes of their own faith so far as it is possible. And although all are not boarded out, some being placed in free homes, yet they all have the best care that can be given to them.

When one desires to place a child in the country to board, one of the first things to be done is to advertise in the country papers in that part of the country which seems desirable. In such an advertisement, the society state that they will furnish clothing and will pay two dollars a week, and ask for the best references that can be given. After looking over the letters that are returned from the different homes in the country, they send out a number of printed forms of application, and also a blank containing the following list of questions. This is very important; for in placing a child, you should investigate first its surroundings in the city, its playmates, where it went to school, and how it was taught; and then you must know everything about the home you place it in, leaving no stone unturned to make sure that the home is the best that you can find.

1. Age of child desired?.... 2. Sex?.... 3. Preference as to color of hair and eyes..... 4. Would you take a delicate child?.... 5. Would you take a child whose moral training has been more or less neglected?.... 6. Would you expect to legally adopt the child if it

proved satisfactory?.... 7. Would the child eat with the family?.... 8. Would it spend evenings and leisure time with the family?.... 9. Where and with whom would it sleep?.... 10. Names of members of family, with ages.... 11. Occupation of head of family.... 12. Do you own the house in which you live?.... 13. How many acres of land do you own?.... 14. What live stock do you own? ... 15. Describe your financial condition.... 16. What church do you attend?.... 17. How far is the church from your home?.... 18. Do you attend church regularly?.... 19. Names of hired help, age, character (drink, tobacco, profanity).... 20. Is any member of your family an invalid?.. 21. Have other institutions or societies entrusted children to your care? If so, when and how many?.... 22. How far do you live from your post office?.... 23. In what direction? 24. What is your nearest railroad station?.... 25. On what line of railroad?.... 26. How far do you live from station?.... 27. In what direction do you live from station?.... 28. What is your express office?.... 29. How far do you live from nearest public school? 30. During what months is the school in session?.... 31. Are you willing to send the child to school the whole term during which school is taught in your district?.... 32. Does the woman of the house assist in household work?.... 33. To what reading matter—books, periodicals, magazines, newspapers, etc.—would the child have access? 34. Mention other places at which family has lived, giving dates. 35. Please give as references names and addresses of three persons of good standing in your neighborhood.... 36. What is your principal motive in desiring to take a child?

.....
General Superintendent,

CHILDREN'S AID SOCIETY OF PENNSYLVANIA,

127 South Twelfth Street, Philadelphia.

The reasons for these questions will easily be seen. We ask about the financial condition of the family in order to know whether the people are able to support themselves and to teach the child self-help. We inquire about the character of the hired help, for we do not want to place a child where any servant is addicted to drink or the excessive use of tobacco or profanity. We ask the distance from railroad station and post-office, because in the country those are the places in which lazy natives congregate, and we do not want the children among loungers. We look over the answers

received to these questions, and if they seem satisfactory we send to the persons named as references a list of questions such as these :

Do you know Mr. to be of strictly temperate habits?.... Is he kind and even-tempered?... Is his wife kind and wise with children? What is their financial condition?.... Would you consider it a desirable home for a child?.... How long have you known the family?... Are you related to them by marriage or otherwise?

Having got answers from these people, we take the gazetteer, and pick out the names of the principal people in the town,—the doctor, the grocer, anybody who 'we feel ought to know people,—and send to them a like paper, asking them to answer the questions, adding only that their names have not been given to us by the applicant for the child.

But this is not enough. This is turning over a good many stones, but we want to see the place ourselves; the home must be visited. And not only that, but we must go all over the house and make sure that every part is neat and clean and in good order. Then it is desirable to go into a neighbor's house and ask, "Should you like to have your child live in that home?" And then perhaps we go into a store, if we are not satisfied, to say, "So-and-so deals with you, and he has asked for a child. Do you think it is a good place to send a child to?" These questions soon bring out what we want to know about the family, and then we are pretty sure to be prepared to place our child. But for every child we place, there must be several homes from which to choose. When I was in Pennsylvania, we had from five to ten homes ready for every child placed.

One of the greatest friends of this work in Pennsylvania was the archbishop. If we could not find the best Catholic homes immediately, he said, "Place the child in a Protestant home temporarily." But the best Catholic homes can be found just as well as the best Protestant homes. I speak from a knowledge of four thousand boys and one thousand girls who have passed through my hands in the past four years in several states. *

When the child is received from the parents; or from the court, as with children who have stolen for the first time; or sometimes from the Society for the Prevention of Cruelty to Children, in cases where parents have neglected their children; he is taken immediately up to the country and not left even for one night in the city, where the surroundings may be bad. Perhaps we have not absolutely determined which home to take it to. We go perhaps a couple of hundred miles in a railroad train, and drive perhaps twenty miles more. We go to one of the homes, and after talking a little we suggest that we have a boy in the carriage, and would they like to see him? If both the people and the child seem to take to each other, the child is left there. After one of our wards has lived for a short time in its new home, we can tell whether that child is going to be happy; if it is not, it must be moved to some home where it can be happy.

After leaving the child, we must make sure that its education is good, that its home care is good, that its churching is good. Every month we receive a report from the teacher of the district. We send her a little card on which to make the report, covering attendance, deportment and progress in the various studies, and also calling for remarks on the character and apparent welfare of the child.

You see that this does not go to the home, but comes directly to us. Likewise, once in a while, we get a report from the preacher or priest of the church, as to the child's behavior at Sunday-school, its progress, its dress, especially its cleanliness.

Then we visit these families as often as we can,—always once a year. And when I was connected with the Philadelphia society, not only did the assistants visit their special cases, but the superintendent visited every child. And we also visit the schools, see the teacher, and hear the child recite. All that will ensure the child a good home must be done.

We try to have every child have a little patch of garden and a pet. There is nothing like that to improve and ele-

vate a child. I have never known a child placed with us for a first offence,—unless he had formerly been in some large institution, which I consider to be more like cattle-herding than home-placing, though I know there are many beautiful institutions in the land,—I have never known such a child, if he had a garden and pets, good home surroundings, mother's and father's love, who did not do well. Many people think children are incorrigible. Among all the children I have known, I have never seen a child, boy or girl, under sixteen years old, who was not defective, who was incorrigible. I have seen parents whom I considered incorrigible.

HOW SHALL SOCIETY'S DEBT TO THE CHILDREN BE PAID?

BY CHARLES W. BIRTWELL, GENERAL SECRETARY, BOSTON
CHILDREN'S AID SOCIETY.

Instead of talking about the Children's Aid Society of Boston, as the chairman has given me the privilege of doing, I want to ask whether the people in this audience quite appreciate the number of interesting problems in the subjects touched upon by her. She referred to the protection from cruelty that society owed all children. I wish lawyers would look into this problem of the protection of children, and study the new thoughts and purposes that have been, or wait to be, embodied carefully and intelligently in the laws of this and other countries. Here is work for the lawyer, to lead society, responsibly and intelligently, to the framing of laws which shall answer the first demand of which Mrs. Spencer spoke. In England, a few years ago, the mother of a child could not testify against a husband in regard to the treatment of a child. English law deprived the child of its one best witness. Wise and benevolent people in England have brought about a change, and now the mother can

testify. An important matter, touching police administration as well as law, is the desertion of wives and children. The conditions, too, must be defined under which society shall assume the right to take a child from unfit parents. It is possible to go too fast on this question. Thus far, it seems to me, the movement in this country, as in England and France and other countries, has been thoughtful, careful, conservative.

Mrs. Spencer named education as a second debt which society owes the children. Why is it that in the states represented in this Conference there is such a wide divergence in the provisions concerning compulsory education? This state of Rhode Island does not stand at the head in this matter.

Mrs. SPENCER: It stands near the foot.

MR. BIRTWELL: You prescribe eighty full days of school attendance,—sixteen paltry weeks. I wish I were not from Massachusetts, for then I should tell you, as under the circumstances I shall not, that in Massachusetts we require thirty weeks. And then you do not provide full school accommodations; and other states also are guilty in that matter. Your compulsory school age runs from seven to fifteen, ours in Massachusetts from eight to fourteen. Every New England state begins as low as eight, and carries compulsory education as far as fourteen years; but the number of weeks varies greatly, as well as the methods of enforcing attendance. Here is work for your legislators and teachers and public-spirited citizens; if, in a neighboring state, we require thirty weeks of school attendance a year, you should do as well here in Rhode Island. What compulsory education means to society is beyond my power to describe. Let me walk through the poorer portions of a great city, and I will tell you what are its compulsory education laws. Unless a city has a system of compulsory education and enforces it, nobody knows who the children are nor what they are doing; nobody sees that there comes into the life of every

child during a portion of the week and for a certain period in each year the influence of this education and discipline.

Again, Mrs. Spencer spoke of the duty of caring for the bodies of the children. Here is the opportunity for the physician to serve the children of his own town or city. The physicians should lead the community in this duty. They should command the "city fathers" to place throughout the parks the sign, "Keep on the Grass." Certainly, back of much of the dependence and misery of adult years lie the bad food and the unsanitary conditions and general hygienic ignorance of poor people. The doctors must turn upon the sections where the poor live, must bring to their homes intelligence on these questions, and secure for the children healthful conditions.

The physician should be interested, too, in the abnormal children whom Mrs. Spencer referred to. The London Charity Organization Society and the British Medical Association appointed a joint committee which has spent, during the last half-dozen years, thousands of dollars in an inquiry concerning these odd children. Dr. Francis Warner, who has given years to the study of such children, has been through certain schools of London, looking over the children, noting those with abnormal indications, — nervousness, queerly shaped heads, and so on. He then proceeds to an expert study of the children whom he thus picks out. This he does under the auspices of the societies I have named, with eminent members of Parliament and leading philanthropists and scientists to guide and support him in his work. If that kind of inquiry could be taken up in this country by physicians and public-spirited citizens, we might learn how to deal with those peculiar children who are the most difficult children in institutions, the puzzles of the placing-out agent, and the surest of all children to lead a dependent, if not a worse life.

I am still going to follow Mrs. Spencer, and speak of her fifth subject,—the care of the dependent children. I believe with Mrs. Spencer that the best matron for a poor

child is its mother, and I am sure that the cheapest caretakers for children are their parents. We must bear in mind, of course, that we owe the children the protection I have referred to,—protection from cruelty, neglect, moral exposure. But you cannot devise any scheme that involves the too-ready breaking of natural ties which will not precipitate upon your head a vast number of difficult problems, for the very reason that you thus step out of the natural into the unnatural. And the thing that is unnatural is unnatural, and we need not confuse our minds by thinking that because we wrap it up in benevolence it becomes natural.

I was much struck with what Mrs. Evans said, to the effect that institutions, claiming greater safety for children within their walls, place them out at just the most dangerous period. If safety is the argument for institutions, they ought to keep children during the very period, say from twelve years of age upward, when even institutions are apt to place them in families. It would certainly seem that if those dangerous years are to be spent out in the world, the earlier years should be spent under the normal conditions of home life in preparation for the temptations of the later period.

At the same time, much as I favor placing children in families, I would not have any one undertake it who does not realize its difficulties. I should rather that children be left with poor and weak parents than placed recklessly in the care of strangers. When you place children carelessly—relying on references, plausible letters, pleasant faces, or even visits to homes previously unknown to you,—you may depend upon it, the children are in danger, and will gravitate toward the people who will take advantage of them, and toward the temptations that will break them down. A great safeguard, to my mind, is an appeal for information as to the essential character of applicants, to their fellow-townsmen, outside of their references. With further careful investigation as to many important matters,—and I have found the best people the most friendly to investigation,—should

go, also, abundant supervision. There must be somebody to correspond to the superintendent and matron and teacher of the institution,—men and women to devote their whole time to this work as the business of their lives, as their trade, their profession, which should yield them in return a fair living. A paid staff, whether or not aided by volunteers, is in my judgment essential to any safe placing-out work. I have visited, in this country and abroad, large institutions with a numerous staff of officers, and yet all the placing-out would be done by a single person who gave but a fraction of his time to it. If the institutions are going to swing into line in this matter, they must realize that the work must be done on business principles.

I wish that managers and supporters of institutions, and those who like to visit them, could be made to appreciate the abundant opportunity there is for their benevolent activity in connection with the placing-out system, and the intensified interest that comes in watching a child's career, not in an institution but out in the world.

This Conference will have failed of its object, so far as children are concerned, unless it leads us to try to see if there are not changes that can advantageously be introduced into the charities we are connected with. I suspect that the difficulty does not come in persuading people of the naturalness of certain methods which are now being tried more extensively than in former years, but from the difficulty of changing. I meant, I assure you, before I stopped, to praise institutions. As a matter of fact, a great deal of love goes into the support and management of institutions; but the trouble is that people come to do a benevolent thing in a given way, and it is hard to change. Nor does this observation apply only to institutions. In business, if you keep on doing a thing in the old way, you become bankrupt; but in matters of benevolence you simply call on your subscribers for so much more money, and persuade them that the thing is still good and has noble and beautiful traditions. The trouble with people is that they get a good idea, put it in

operation, fall in love with it, and forthwith become liars about it. It is a hard thing to be truthful about the thing you love; it is hard to recognize that the thing another man is doing is better; it is a very hard thing to think highly of that man! A great merit of the work of which Mrs. Evans spoke is that the trustees of the State Primary and Reform Schools of Massachusetts have shown a willingness to change, an aptness for progress. We ought to feel the duty of progress in every department of charity.

Mrs. SPENCER: Let us remember that what we do for the children in their natural homes, and for all children without artificial distinction, is done on clear lines and to most hopeful issues. And therefore, the last word I want to speak to you, before the conclusion of this meeting, is, Educate, educate, educate. And do not let our state of Rhode Island continue to be, what it is now, the most shameful, in its rate of native-born illiteracy, of any state north of Mason and Dixon's Line. I am glad the Conference came to Newport, glad it came to Rhode Island. My first hope, in hearing that it was coming, was that it would rouse us to insist that this state should come up to the line. I was born in Massachusetts; therefore, perhaps, I should have the same hesitation that Mr. Birtwell so adroitly avoided in his discussion of the excellencies of that sister state: but at least we ought to covet earnestly the best gifts.

Thanking you for your attention at this long session, and hoping that you will remember that the children are the hope of the world, I bid you good evening.

VI.

HOSPITAL AND MEDICAL RELIEF.

ADDRESS OF THE CHAIRMAN, DR. W. H. CARMALT, NEW
HAVEN, CONN.

Ladies and Gentlemen: The subject of hospital and medical relief is a very large one, and will be treated by Dr. Howe from one point of view, and by Dr. Fleischner from another. I may simply say, in introduction, that medical relief is to be given in three ways. First, by visits of relief to the sick at their homes. Second, by having institutions established where ambulatory patients,—those able to be about,—can come at stated times and receive that which can be given to them there; these are called usually dispensaries. The third method is to care for them in hospitals.

The out-door department is of course the largest, and that has grown, in some cities, to be an immense work. In the case of hospitals, the work is more limited, but it is also growing larger and larger.

As to the questions we have to meet, I will quote a paper which is to be published today in the *Medical News* of Philadelphia, by Dr. Gould, president of the American Academy of Medicine, on "Charity Organization and Medicine." He says: "We must see to it that the suffering is real, not fictitious; second, that, if real, it is not deserved; and, most important of all, that by our methods we do really relieve and not increase the suffering." There is one point, however, where, as medical men, we will differ from the distinguished author, viz., as to *deserved* suffering. As a matter of fact, no physician, in either public or private practice, is going to wait and find out whether a disease which he is treating is the result of the patient's abuse of himself or of some malefaction. All we ask in our profession is, "Is he sick? Is he poor?" It is the question of the relief of the

sick poor, and not of the worthy poor. We care but little whether he is worthy or not. The burglar shot in his attempt to rob your house will get just the same care, whether we propose to put him in prison afterwards or not, as the man shot in the defense of his property, or the officer defending it for you. The question of medical relief, therefore, is very broad. All who are sick and poor are those with whom we have to deal.

FINANCIAL SUPPORT OF THE GENERAL HOSPITAL.

BY HARMON G. HOWE, M. D., ATTENDING SURGEON, HARTFORD HOSPITAL.

The necessities of a modern American hospital have greatly increased in the last decade. In this age of sterilization, multiplicity of dressings, and the introduction of all the various costly methods of combating the production of germs in the management of surgical diseases and injuries; and the investigation of the individual germ causes of disease and the isolation of each separate infectious class in the special domain of medicine; and the opening of separate wards or buildings for the various specialties; and the housing and instruction of a corps of nurses in the training school; no institution is in proper position to meet the necessities of a modern American city in the treatment of diseases and injuries unless the financial condition is such as will furnish its board of managers a sufficient income; unless its officers can place at the disposal of the staff of physicians and surgeons, all the modern appliances for protection, isolation, cleanliness, and surgical work, and an abundance of skilled assistants, including trained nurses, male and female, and trained professional men.

In the larger cities of this country, the problem is solved in the ready response of generous men and women to the call for aid from the medical profession, and the erection by them of numerous institutions, and the building by the municipal authorities of immense caravansaries for the treatment of the poor. In cities of moderate size, where the general hospital must cover all the ground of special institutions in larger cities, the financial problems presented to the board of managers for solution, are often herculean. This paper will allude to a few of the questions of the day, in a very crude and unfinished manner, on which account the author begs your forbearance, and as an excuse for appearing before you, advances his extreme interest in their solution.

In this country a large proportion of the hospitals established in cities of under 100,000 inhabitants are of the endowment type. That is, a number of people associate themselves in a corporation and raise the necessary funds by subscriptions, and in various ways, for building and running the institutions. In many cases money sufficient for building alone is raised, and a continued struggle for means for meeting the running expenses is entailed, upon the opening of their doors to the sick, and often a debt is accrued, requiring years of careful management and urgent begging on the part of the corporation to wipe out.

Which is preferable for a hospital in such a case of financial straits, to apply to the city government for aid from the taxpayers, by an appropriation from the board of council? or to trust to individual efforts by subscriptions from a generous public, and when these have failed, to borrow funds for a future generation to liquidate, to tide over the incubation period?

In asking a city corporation repeatedly for help from its treasury to aid a corporate hospital, in reality a private institution so far as government and management of its affairs goes, do you not run a risk of sooner or later being obliged to divide your management with the city and in the end losing your identity and independence; above all, losing public

confidence, and changing public opinion and sympathy in your good work, reducing the number of well-wishers and helpers and the power of doing good? If the public ascertain that the *extraordinary* needs of the hospital are supplied by applications to the board of city councillors, then comes an end to the giving for the *ordinary* needs for everyday existence.

Our moderate sized cities will give to charitable objects, through their representatives, only for the bare necessity of the objects, and insist on these institutions being run on the closest margin of expenditures, and as a matter of course, insist upon the greatest possible showing of results, a condition not consistent with modern ideas of hospital management. In the end, will not the class of endowed institutions, with insufficient endowment to meet their wants, be better cared for to trust to the generosity of its particular friends so far as possible, tiding over the hard places by borrowing upon the future, than to accept aid from city governments, which entails upon it loss of public sympathy?

A wise method was adopted in the institution with which we are connected, of admitting very few wholly upon the charity of the hospital, and of dividing the expenses of these cases with the towns from which they come; admitting patients from these towns at a fixed low price, averaging about fifty per cent. of the cost of each patient. In this way the hospital is an independent actor, at the same time securing a portion of the cost of the cases of each town patient. The rate of admission from the towns must depend upon:

1st. The amount of income from the invested funds of the institution.

2d. The amount of income from patients who pay a larger price per week than the towns.

3d. The proportion of town or state dependents admitted to the whole number of patients treated.

This method of admission is certainly preferable—in the class of hospitals of which we are speaking—to the entire

disbursement of the income from endowments in providing for free beds alone, for various reasons.

1st. It admits of a broader dispensation of the benefits of hospital residence.

2d. By increasing the number of inmates it admits of a larger and better drilled force of physicians and surgeons, attendants, nurses, etc.

3d. In the class of cities to which I refer,—those consisting of under 100,000 inhabitants,—this plan has usually been successful in supplying sufficiently ample hospital facilities (except as regards contagious wards), and has relieved the city corporation from the establishment and care of a separate hospital for their poor, and supplied such advantages at less cost, than by any other method.

4th. By the introduction of a contract and application between the towns and the hospital for each separate case admitted, it enables the hospital to keep their population clear from objectionable cases, such as inebriates, idiots, and chronic cases; and also to enforce proper discipline on the premises, the officers not having to contend with the idea of the free American citizen owning his share of the hospital and therefore *entitled* to all its privileges, as in town houses and town hospitals.

In the general tendency towards centralization of power, and state control of institutions, the present hospital system is in danger of being engulfed. That a general supervision by the state of all its charitable institutions is wise, is beyond question. But which course of management gives the best results in hospital work, public or private control? Hospitals for the treatment of the insane and imbecile poor are of necessity erected and administered by the state, at a great saving of cost *per capita*, if the enormous and expensive plants are not counted in. The slow change of population, the limited variety of phases of disease and treatment, necessitates only a small staff of professional men,—one physician often having charge of 200 or more patients,—and therefore we cannot compare the hospital for the treatment

of the insane with the class of which we speak. Of the few endowed hospitals for the insane, I have only to mention the Bloomingdale Asylum, the Retreat for the Insane, the insane department of the Massachusetts General Hospital, the McLean Asylum, and the Butler Asylum, to illustrate models of financial success among endowed hospitals for the insane. That the endowed hospitals for the insane give us as good results as the state hospitals is not questioned. That they are any better administered is not claimed.

But in the minds of thinking men of experience in management and investigation, there is no doubt but that, for cities of the class referred to, the endowed general hospital, as a general rule, is administered better and possesses a greater *esprit de corps* among its officers, gives better results—although undoubtedly more expensive, as they are better equipped,—than the institutions under the management and control of aldermen and council, with the accompanying change of officers and staff with each change of administration, curbing of expenses, criticism of rulings, etc.

Better by far educate the giving public toward a feeling of personal pride and responsibility in its hospitals, placing their administration and control with respectable and well known business men, with a few from the profession of law and medicine, without reimbursement or recompense for their services, and remove them only for cause. Then depend largely upon the personal influence of these men to guide the giving public toward the support of the most noble form of charity which we have before us for our sympathy and defence, the care of the sick poor.

The methods of inducing people to give for the support of their branch of philanthropy must be considered with greater care. People of means must be interviewed and instructed, and our needs must be placed before them in the most engaging manner; men of moderate properties must be made to feel their personal responsibility in its support; all classes of society must be told that to care for their friends or servants, when sick or injured, costs money for which

the managers look to them for a supply; annual subscriptions must be encouraged. Unusual calls must be met by popular subscriptions.

One of the wisest means of gaining this object is to encourage the universal establishment in all of our cities of a branch of the Hospital Saturday and Sunday Association and by its aid in reaching the people's attention, educating the public to more universal and systematic giving to this cause.

How far is it in the interest of the hospital to accommodate that class of patients who are able and willing to pay a good price for their care when within its walls? From the financial point of view every hospital of the class of which I speak should have a department especially allotted to the care of this class. How far it should go toward recompensing the attending physician or surgeon is a question which is open to criticism. Whether we should open this department to all reputable physicians to treat these cases therein or not, is a question that is being agitated in medical circles. If this is done, it should always be borne in mind that the primary motive on the part of the hospital is a mercenary one; that the money accrued from such sources may be expended in relieving some other branch of the work from financial strain. That this method would in a measure avert that growing evil among us, the private hospital of the surgeon or specialist, is a strong argument in its favor.

DISCUSSION.

DR. CARMALT: To my mind, there is no question that Dr. Howe is right as to the economical administration being better in endowed hospitals than in those which receive state aid. There is, as he says, a criticism by the members of the boards who give the money which interferes largely with its proper administration. The rotation in office of the governing boards requires that each new board must be educated at the expense of the tax-payers.

The scheme of giving money which is very popular is that of free beds, so called. In most hospitals a sum is fixed which establishes what is called a free bed, whereby the person giving that sum can *always* have the privilege of having a patient in the hospital. Custom places this at five thousand dollars. Bear in mind, please, that five thousand dollars, if invested as well as we can in these days, gives at the best about two hundred and fifty dollars a year. That sum will not support any patient in a hospital the year through; it costs the New Haven hospital seven dollars and a half a week, on the average, to care for a patient, and it does not require very strong mathematics to find how soon that two hundred and fifty dollars would be used up if everybody giving a free bed insisted on having that bed filled. It has always seemed to me inconsistent to insist on a free bed; give the money out and out to the hospital, and let it go as far as it will, leaving the management of it to the same management that carries on the hospital. While the free bed appeals to the vanity of the giver by having his name associated with it,—and we all feel that impulse,—it must be borne in mind that it does not pay the hospital; when the bed is filled the hospital is out of pocket.

Mr. Charles E. Carpenter of Providence, Mr. W. H. Bunnell of Bridgeport, Hon. J. Truman Burdick of Newport, and Dr. Howe, stated briefly the methods pursued in the financial administration of hospitals in their own cities.

DR. HOWE: What has been said illustrates well the principle that all beneficent institutions, of whatever nature, should have nothing to conceal in their finances or management. Any institution dependent upon the public for support should be an open book.

In my paper I did not refer to the treatment of contagious diseases, for the reason that most general hospitals have no department for this purpose. You ladies who are connected with charitable associations know how difficult it is for you to take care of scarlet fever and diphtheria in the poor districts. In my opinion, every general hospital should

have among its departments a contagious ward. I want you to go home with that idea thoroughly impressed upon you, that the hospital in your town is not fulfilling its obligation to the public unless it has that department.

It seems to me this is preëminently a children's congregation, and last night's meeting was of great interest to me; the speaking seemed to me to be right to the point. But this is often lost sight of; you cannot place children in the general ward of a hospital. We tried that a number of years, and the little ones suffered physically and they saw things which they ought not to see, and did not do well. Children, to be treated properly, must be treated in a separate ward. No hospital is perfection until it has these two things,—an isolated ward for contagious diseases, and a hospital ward for the treatment of children under fourteen years of age.

DR. HORATIO R. STORER, *Newport*: We have heard of hospitals supported by the states or cities, and of the endowed hospitals; but those which were established by charity, pure and simple, by people devoted to their work for the love of God and love of man, the religious hospitals so-called, and more especially the Catholic hospitals, were entirely ignored. I have noticed with some amusement in the reports of the United States Commissioner of Education for many years, that while the statistics of all Protestant schools are given in every detail, in almost every instance the Catholic institutions, which are innumerable, are quite ignored.

In the matter of free beds: these free beds are instituted, not for self-glorification, but almost always as memorials, to dead fathers or mothers or children. The money thus received would not come to the hospital at all otherwise. Although nominally at the disposition of the donor, they are ordinarily left at the discretion of the hospital attendants, who, whenever they require, may put a patient in that bed. To counterbalance the loss from free beds, of late years hospitals have opened departments for paying patients. Often those wards do the greatest possible good. In a city

like Newport, where wealthy people come from all portions of the country, and may be taken ill at hotels, it is a great public benefit.

DR. CARMALT: With regard to private rooms, there are two points to be considered. It is true that the money which is earned may be devoted to other people who are real subjects of charity. But there is in most institutions a rule that the medical man shall not receive any compensation for his services. What right have the managers of those institutions to say to that medical man, "You shall take care of this man without compensation, even if he pays a hundred dollars a week?" But they do it. They say, "If you do not choose to accept that position, and take care of everybody we admit, we will get somebody who will." Here in Newport a man may go to the hospital and receive the best attention, and the physician or surgeon who may perform a skilful operation gets nothing.

HON. DARIUS BAKER, *Newport*: Either the rule which prevails here in regard to free beds differs very much from that which is in operation in some of the hospitals which have been spoken of, or a very erroneous impression will be obtained by the members of the audience who are not connected with hospitals. There is no bed in our local hospital designated, for instance, as the Charles Field Free Bed, which can be used only by persons designated by the controller of that bed. The hospital work could not be carried on in that way. The persons who give the free beds have the right to name a patient, but I do not think that in the last six years there have been three patients in a year named for the free beds. We simply take free patients enough, and more than enough, to fill these beds. I do not see any objection, under those circumstances, to our receiving gifts which would not otherwise go to the hospital, to be used for the benefit of the hospital work.

DR. HOWE: The large silk manufacturers of a neighboring town maintain a free bed in the hospital. I took the pains to inquire as to the financial condition of that bed, and the clerk

told me that for the last year the bed had been filled every day, and that moreover we have a bill of between two and three hundred dollars for extra board for other inmates of the hospital that they pay for. That is one illustration of how a free bed might work, and the same thing might occur in the case of any large corporation owning and controlling a bed.

DR. CARMALT: I do not want to be misunderstood with regard to the free-bed subject. There is no doubt that, in some cases, the accounts balance; but in the New Haven Hospital it is the habit that every free bed has its own account, and we know that in several instances they do not pay us. Several are kept full all the time, and we have to take the hundred and forty dollars which is not earned from the investments of that bed from the others. The free bed system does get a certain amount of contributions, but no free bed pays for itself which is kept full all the time.

MEDICAL AID TO THE WORTHY AND UNWORTHY.

BY DR. HENRY FLEISCHNER, ATTENDING PHYSICIAN AT THE
NEW HAVEN HOSPITAL AND AT THE NEW HAVEN
DISPENSARY.

The very fact that a discussion on the subject of medical aid to the worthy and unworthy seems to be in place, proves that the ideal aim of charity has miscarried. The ultimate object of almsgiving in its higher sense is, and ought to be, so to elevate and regenerate the recipients of it, that they will be uplifted to a plane of economic well-being, so that they will not be willing to be helped. But our hospitals are enlarging, and the population of charity patients increasing out of all proportion to the general census. Our dispensaries are multiplying, and their *clientèle* is constantly on the in-

crease. Maternities are springing up, and their capacity is more than taxed. This, too, in a country whose wealth-producing power by the simple arts of peace has never been equalled in the world's history, and among people who represent the best elements of the earth's inhabitants. It is no refuting argument,—yes, it is even untrue,—to say that the recipients of charity are the newly arrived immigrants, poor, ignorant, debased, taught to depend on organized aid when overtaken by disease. The fact is that no more thrifty class has ever set foot on American soil than the immigrants of recent years, the Italians and Russian Jews, and excepting in dispensary practice (and then only through vicious practices of the institutions themselves), these foreigners form but a moiety of those receiving help from medical institutions. There are worthy poor always among us; that to these the helping hand should always be freely extended, is eminently in keeping with the behests of humanity. That the unworthy are only strengthened in unthrifty habits by readily finding asylums for their ills, is just as undeniable.

Divided into specific classes, medical charges of charity may be grouped as follows: adult members of families, male or female; single persons, male or female; and children. The immediate demand for aid may come through innocent causes, *i. e.*, accidents, acute diseases, or inherent tendencies to constitutional disease; or as a result of vicious practices. The kind of aid to be given may be hospital services to cases necessarily confined to bed; dispensary services to walking cases; obstetrical services to unfortunate women, either of immoral character or with improvident husbands. To the poor fathers and mothers of families, burdened by the ills of the struggle for existence, not only for themselves but for their dependents, thus suddenly overwhelmed by disease, hospital and dispensary aid should be freely given. The question of dealing with these,—in fact with all of whom this subject treats,—is finally but one. Is the person one worthy of charity or of pauper treatment?

In the Utopian social state, charity will find no place, and what we now call the poorhouse will have become a retreat for any citizen, young or old, in need of medical treatment, and no thanks to any one. As we are now constituted, poverty is at least as bad as crime, and the odium attaching to an almshouse is great enough for us to understand the repugnance in which it is held by the self-respecting poor, and deep enough for the humane to feel it a duty to shield suffering men and women and innocents from its degrading influence. To those, therefore, that are known to be fighters and weak ones in the battle of life, it is proper that at all times charitable aid should be extended with unsparing hand. But restrictions on the bounty should, as an educational measure, be here, also, well borne in mind. To children, the offspring of debased or tainted parents, no matter what the economic condition of the parents may be, there should also be freely given all possible help from charitable medical bequests. The demands and the worthiness of these individuals are so self-evident that no time need be spent in their consideration.

The doctrine that it is an injustice to the more deserving for the less deserving to partake of charity,—that is a lesson which in our social body has been poorly taught to a large class of claimants for charitable medical aid. Every hospital and dispensary is taxed to provide for those that under more rigid rules of abstract right would be, and ought to be, relegated to the town poorhouse. There is a large class of beneficiaries in all our institutions who are unworthy of the right to receive medical charity. Young men working in factories, earning sufficiently to live decently and to lay aside a reserve fund for sickness, claim charitable aid. Household servants, young women who are wage-earners under any circumstances, do not consider that money may be needed to protect them from suffering during an attack of disease. We hear of the oppressed working-man and working-woman; and the oppressed working-men and working-women have plenty of money to enjoy the frivolous

pleasures of life, but are not above the plane of the pauper when health has failed, and they apply to hospitals for aid.

It is not the fault of the individual; it is the system that is in the wrong. To some extent it is the mistaken notion that charity is the great all-sin-covering virtue. That the very quintessence of charity is in giving aid to the sick and helpless goes without saying; that the indiscriminate and unquestioning relief to all classes and conditions engenders naught but reckless trust in help which is ever ready, and reduces to a minimum habits of thrift and saving, is to be proven.

Do the givers of charitable bequests to hospitals and dispensaries realize the good they do, the evils they promote? It is a common observation that the mendacious reap the greatest benefit. It is a common observation that the really deserving are often withheld by pride and dread of contact with the debased from applying for help. At the dispensary it has been my observation repeatedly to see the patients throw away their prescribed medicine before leaving the building, because it did not suit them; that is because it was not given to them in liquid form, which might happily contain alcohol and be a stimulant; for powders or pills they had no use. I have seen patients lose willingly half a day from their work to come to the dispensary for treatment which did not cost anything, rather than work and earn enough to pay a doctor.

Another class of patients that are objectionable and unworthy of treatment are those suffering from diseases due to immoral exposure. I have here only the acute diseases in mind. Shall profligacy and indecency be encouraged by the knowledge that accidents occurring in such practices may be easily remedied with charitable freedom? These people should be made to feel that they are on a different plane from the poor woman, the mother of children, supported by grinding labor; and when the stern necessity of medical treatment is demanded, the almshouse ought to be their refuge. The wrong that is done by the indiscriminate giv-

ing of charitable venereal aid to the unworthy reflects on the donor, whose bequests are misappropriated; on the time and energy of the managers of the institution; on the worthy poor, suffering in isolated silence, who are choked out by the unworthy; on the beneficiaries, who are encouraged in their mendicancy; on society, suffering through the evil example of this nefarious perversion of the holiest virtues of humanity; and last, but not least, on the medical profession.

Has the physician any right in the matter? I say, yes. At best, the medical profession is an arduous and sacrificial calling. Given a young man devoting his life and energy in its pursuit, he has a just right to demand that society shall place no obstacle in his path, pursued with the purpose of living up worthily to the demands of his vocation. Settling in any community with the aim to work in a field where no money remuneration could ever be an adequate recompense for the work that he does and the good that he accomplishes, it becomes the duty of the community to see to it that he be not hindered. The service given to dispensary patients who are unworthy of aid, robs a younger and perhaps struggling professional brother of emolument and reputation. It is an impertinent argument to say that physicians strive to become members of the staff of hospitals and dispensaries. With our present organizations the illusive hope is held by aspirants for these honors that in some occult way a hardly understood benefit will accrue, and it is, very improperly and unprofitably, sought after, but the benefit is not in reality a tangible one.

Where is the remedy? How shall the worthy receive the aid that charity contemplates according them? How shall the unworthy be treated so that humanity shall not suffer reproach? The answer is simple and has been indicated. Let all applications for relief be under the review, if not control, of the organized charity of the community. Let this body have the right to determine the amount of charity appropriate to any given case. Let it be a rule cardinal to

the admission into a hospital that the applicant must pay whatever his circumstances may enable him to contribute. Let it be understood that the regular fee for care in our hospitals is not pay for the same; that with full compliance in the financial prerequisites the institution is still a large charity, and that it is the duty of the patient to contribute his share to the needs of the hospital, so far as in his power lies. The service will be better appreciated; there will be fewer complaints about mismanagement and cruelty and disregard of the patient, etc.

Certain diseases are treated by charities for which the most stringent quarantine should be applied. I refer to the multiform manifestations of the specific disease. Not only are the victims of these ailments entirely unworthy, but it is the duty of the state so effectively to quarantine them that the community shall as far as possible be rendered safe from the danger pertaining to their being allowed to roam freely about. Dispensary patients of this class are more inimical to the welfare of any community than a case of small-pox; they are thoroughly unworthy.

Medical relief organization among the ever-moving industrial population of our cities is not popular. It would become much more so, if the benefits were better understood. This is one condition where the advantage of strong government will show up. On the continent of Europe it is not a question whether an unmarried servant, or working-man or woman, will pay the weekly hospital stipend, which entitles to free hospital treatment. *They have to do it.* It has been tried here, and has failed. I think that Dr. Carmalt endeavored years ago to build up hospital guilds among the factory hands and other wage-earners of New Haven, the members to pay a merely nominal sum toward the hospital every month, giving the members the right of treatment so long as their dues were paid. I know that the plan failed, and yet it was a good plan and would have done much to improve the condition of the beneficiaries. It is a constant reproach of the foreign claimants for medical

aid that our hospitals are not free as those of Europe, and that we are therefore less humane than the people of the other side. The reproach is not a just one. The people on the other side pay for their hospital treatment even more than they do here. A comparison between medical charities of Europe and this country is unprofitable in many respects. The people there are poorer than they are here, and they are helplessly poor and have never any hope of rising to a higher plane than the one they are born in. The hospitals are the product of the accumulated donations of centuries, and with the inert social condition of the lower classes it has become a matter of course for all the poor sick to be quasi-claimants of charity. This lamentable condition is foreign to the spirit of our country. It is fit for us to frown down any and all movements tending in this direction.

A word about the misuse and the damage that results from the too free offer of asylums to the unfortunate unmarried women about to undergo child-birth. It does seem cruel, does it not, to say that this is aid to the unworthy? It is my conviction that the more aid is given to this class of cases, the greater will be the demand for just this aid, and the more numerous will become illegitimate births. I maintain that the knowledge that any trouble of this nature can be so easily remedied, as it now is where these victims of misplaced confidence are received with open arms, acts as a sort of premium on sin. Let the sinners know that the medical penalty of this step is the almshouse at least, and it is bound to act as a deterrent. After all, the restriction of indiscriminate medical almsgiving is easy: let the principle first be adopted that it ought to be done. As stated above, it lies in the province of what we call charity organization societies. At our dispensary we have adopted it imperfectly, but with some success in weeding out the unworthy. We take down the name and address of every new applicant for relief. The slips are at the disposal of the agent of the organized charity association, who investigates the economic condition of the applicant. From the poor aid is not

withheld, but there is no small number of cases where duplicity governs the applicant, and these are quickly weeded out. Our proposed method of limiting the dispensary attendance by charging a nominal sum for the service and the medicine, I do not take kindly to. Given gratis the aid is a beneficence, and the patient is in duty bound to be thankful. Let him pay ever so small a sum for what he gets, and he pays; he has the right to criticise and to demand what he thinks he ought to have. One duty the profession owes to itself and the community, to discourage dispensary organization altogether under the control of members of the profession or in numbers out of proportion to the census of the community. An unhealthy rivalry is bound to spring up, and the question most interesting becomes, not what is the greatest amount of good done by each of the competing institutions, but rather, which of them has the greatest *clientèle*. This rule, according to my notion, applies also to hospitals. Excepting in large cosmopolitan cities with enormous population, one hospital ought to, and does, suffice for all needs, and the recipients of charity in such a place, judiciously admitted to its benefits, will get a greater amount of good than they would from institutions rivaling each other.

I have of necessity treated this subject in a brief and cursory manner. It is too important to exhaust it or to thoroughly analyze it in a short paper. If the hints thrown out, as to objections against indiscriminate medical charity, engage your reflection, the object of this incomplete effort is accomplished. Summarizing my arguments, I would say:

Restrict the number of hospitals and dispensaries to one only for each community.

Let the claims of applicants be judged by the expert knowledge of the agent of the organized charity institutions.

Let poor people pay in hospitals whatever they may be able to contribute to their support.

Let the dispensaries be entirely free, but let none but the very poorest receive help from them.

Organize among the young or unmarried industrial classes hospital guilds, entitling members to hospital care.

Limit lying-in wards as much as may be, and distinguish forcibly between poor married women and the victims of illicit love.

Children, poor women, the permanently helpless, should be regarded as the chief and worthiest claimants.

And finally, let the unworthy be relegated without mercy to the cold and feelingless care of town almshouses.

DISCUSSION.

DR. STORER: I know perfectly well what Dr. Fleischner has done among the poor, with whom I have also been brought into close relations, yet I must take exceptions to his remarks. I agree with the chairman in what he said of aid to the deserving. The deserving and the undeserving, I think, cannot be classified. In many cases the undeserving are such because of their fathers and mothers; it is not wholly their own fault. If patients apply to a hospital, sick, wretched, broken-down, unfit to take care of themselves, are they to be relegated to the almshouse as a punishment? Dr. Fleischner has spoken of the immoral cases; with regard to them you would say that they sinned willingly. Not always. Many of these specific cases which every physician is called upon to treat, are of disease in the wife which is the fault of a profligate husband; and the disease in the husband is in some instances the fault of a faithless wife. Rich or poor, the remark obtains. Would you send those cases to an almshouse, and stigmatize them in the public mind, innocent though they were? Hospital trustees and managers, as well as members of the profession, are nine-tenths of them with me, I think, in this matter, whether in this country or abroad. In ninety-nine cases out of a hundred, a woman is the person sinned against and not the sin-

ning one. And when I am told that to admit such a person to a maternity hospital is putting a premium upon vice, I do not hesitate to say that my own belief is that it is not so. Many of these women who receive aid in their trouble afterwards marry and become virtuous women, who stand high in the community. I think they should be received and their history kept absolutely private. It is no charity and no virtue to refuse them.

DR. CARMALT: One object I had in asking Dr. Fleischner to write this paper has been achieved; it has aroused discussion. What Dr. Storer has said is excellently said on that side of the question.

There is no doubt but that there is a great abuse of medical charity, where the medical man is cheated out of his proper fee. Take it in the larger cities, where the competition between medical schools and the wish for material for clinical instruction is great, and where everybody who comes to an institution can be made a "case" to be described. They do not care much at those institutions about good clothes, if patients will allow themselves to be subjected to the publicity of a clinic, and many of them are willing to do so, for the sake of saving a fee. It is that sort of thing that the charity organizations should, and does, protect the dispensaries from. I think that the system in vogue in New Haven, which Dr. Fleischner has referred to, does save us to a considerable degree.

DR. A. F. SQUIRE, *Newport*: One important matter has not been spoken of, probably because of the modesty of the physicians who have hitherto spoken. That is the aid rendered to the poor regularly, by all physicians, who carry, not on their books, but in their minds and hearts, numbers of persons to whom they freely give medical assistance, and intend to as long as those persons live. This goes a long way toward relieving the public from the care of the sick poor. To such an extent is this carried that in this town we have no public dispensary where the walking cases can go, and do not see the need of one. It is only those who are

perfectly unable to take care of themselves that are attended by public charity.

In regard to indiscriminate medical charity, I think it is generally admitted that publicity is the greatest deterrent to crime. If those who come by their need for medical advice and assistance by vicious or sinful means should be obliged to receive it in such a public way that it would advertise the fact, I think nothing would be more deterrent to crime. If all illegitimate births were published, it is undoubtedly true that some persons who are not at all vicious would suffer, but I think the cause of morality would be greatly benefited.

MR. PARKER B. FIELD, *Boston*: I understood Dr. Fleischer to say that in maternity cases of unfortunate women he would recommend their being sent to the almshouse. Is it right, is it just, to take some little life and let it commence with a handicap,—not only the handicap of being born under a cloud, but that it should be born and bred in such an institution as an almshouse? Is it just to the mother to separate her from her child, as would be the inevitable consequence as the child grew older? In my limited experience in child-helping work, I have found that the mothers who come to us with small children seem to have for their one object the getting rid of that unfortunate child, which is a shame to them whenever they think of it. It has been, in the society with which I have been connected, the almost invariable custom to insist that that mother shall remain with the child. Some place is found for her in the country, where she can keep the child with her, and before she has been there many weeks she is so attached to that child that nothing could separate her from it. She may have lived a virtuous life up to this time; she may have been a depraved woman up to this time; in either case the child is an elevating influence upon her, it gives her something to love and care for. If those cases could be treated at a hospital and then referred to a child-helping agency or an organized charity society, both mother and child would be helped and immorality would not be encouraged. The fault

has been that there are too many child-helping agencies, so-called, which tend to separate the mother from the child and have the child adopted. That, it seems to me, is the most injurious course that could possibly be pursued; the mother then feels that she can get rid of the child and lead whatever life she may see fit.

MRS. SPENCER, of *Providence*: I want to ask our friends to make a discrimination in their thought between different classes of unmarried prospective mothers. In a lying-in hospital that I am familiar with there have been a number of second and third visits of women for confinement, and in a number of cases I have personally ascertained that women would stop on their way to the hospital and leave an advertisement for a daily paper for a position as wet nurse. It is a lucrative position, it gives luxury and idleness, and it has come to be quite a trade among a certain class of women. I hold, with Dr. Fleischner, that that class of women should not be treated in hospitals, should not be cared for in any way except one which would put the most efficient deterrence upon that sort of trade. But I do not believe that the woman, or the young girl, living a friendless and exposed life, should be, in all cases of illegitimate parenthood, subjected to the demoralizing influences of the almshouse. Nor do I believe that any other publicity but the natural publicity which has been fixed in the constitution of her being, should attend her motherhood. I do think that, in this case more than in almost any other, we need not to lay down a hard-and-fast line, but to judge each case as it arises, according to the needs of the individual. I think there is nothing in the world more mischievous than the easy facility which illegitimacy enjoys in the way of getting rid of the children; and I would make hospital treatment, of the sort which is protective and kindly, in every case conditioned upon the pledge of the mother to help as far as possible in the care of her child and to keep it with her. I believe nothing is worse, even though there be considerations of family and high position, than to have it go forth that an institution stands, as some

private institutions do, to help the prospective mother to conceal her relationship and to break the bond. There is an institution in the city of Philadelphia which prides itself upon catering to the false shame of such mothers. The real shame is in the fact; anything else is fictitious and should be discouraged. But I do not believe,—and I am going to ask Dr. Fleischner if he himself will not modify his statement,—that all unmarried prospective mothers should be treated alike.

DR. CARMALT: Dr. Fleischner probably has in his mind a case that comes regularly, once in so many months, to be cared for at the hospital, and then goes off leaving the child to be taken care of at an almshouse. If we could secure that the mother should care for the child always,—but there are ways such mothers have of getting rid of them.

DR. FLEISCHNER: We are in a transition stage, and the giving of alms is proving not to be what it ought. What is the result of alms-giving? The poor increase. I do not say that no charity should be given, but that it should be under the control of just such a body as we see represented here. They employ expert agents, and they should be the judges as to what should be given and what should be withheld. Because such organizations do exist and increase in efficiency, pauperism is reduced almost to a minimum, and will continue to be reduced.

I can see how it seems harsh to say that a poor girl should suffer by being exposed in an almshouse, so that the stigma of that publicity would rest upon her for life. Dr. Storer says that the debased, diseased both in mind and body, are not to blame, but have inherited these traits and tendencies, and are the creatures of circumstance, of environment, of atavism. But what are you going to do about it? Will you give them all the aid you can, and make life easy for them? Is it not better for society to stamp them out? Will not society do better to have these people die out? If I am the product of a good ancestry, it is my fortune; if another man is the product of atavism, it is his

misfortune. Society must frown upon him for society's good. Charity begins at home, after all, and society must look first of all to its own protection. Given a woman marrying a bad husband,—the husband not working, being drunk, beating his wife, so that his wife and children become claimants for charity and apply to dispensaries and hospitals,—if in the benignancy of our feelings we give aid to them, what do we do? We simply help the father to get more drunk and more cruel to his family, more reckless for the welfare of those in his charge. It is the woman's misfortune that she has married a bad man; shall society bear all the suffering? I say, no; the woman whose misfortune it is to have married a bad husband must bear her part of the suffering.

The poor people ought to be strictly held to do something for themselves. Workingmen and women should pay for hospital treatment, a part if they cannot pay the whole. In the city of New Haven there are a number of societies which employ physicians for a yearly stipend, and it is a shame to the profession that they scramble for these offices. What is the result? A man will send for the physician in the middle of the night, when he might just as well go to the office, because it does not cost him anything. It has been often reported to me that when the doctor came, the patient had to be sent for where he was playing a game of cards at the nearest saloon. The same objection applies to hospital treatment; they get it for nothing, and they will stay four times as long as they need. Let it cost them three or four dollars a week, and they will leave as soon as they can.

With regard to the very objectionable statement I have made, that these women should go to the almshouse. The almshouse, as we have it in New Haven, is probably the best deterrent from the repetition of this offence, for offence it is. It does not make any difference whether the woman is weak or vicious. It was her weakness that made her fall, and she must pay the penalty. If we can reduce that penalty to a minimum, without loss to society, we do a charity. In the New Haven almshouse the rule is that every unmarried woman brought

to the institution in a pregnant condition is a prisoner there for two years. She cannot surrender her child to any one for two years. The moral tone of the institution is as good as it can be, and these cases are isolated. After two years, the woman and child are both free. If she is unable to support the child, the county takes care of it at a county home; if she can take care of it, she has the right to do so. Beside this very beneficent arrangement, we have an industrial home, where these women are taken by charitable ladies who direct the institution, when they are found to be near the time of confinement, kept there until they are sent to the hospital, and then returned to the home, where they remain, with their children, for six months. At the end of that time, a place is provided for them, with the children, in service. There is no other provision made for these cases excepting that the hospital may, through the influence of a friend of the girl or out of the charity of the prudential committee, receive such a woman, keep her until convalescence is assured, and then let her go out into the world. Which is the most cruel, and which is productive of the worst results to society,—to keep that girl for two years, or to open the doors and let her take her little bundle and go out without a home? It is my confirmed opinion, as I have said, that there is a taint in these women. It may be their misfortune, but there is a taint, a weakness of character. It is hard to contemplate this condition, but these are facts. We have these people with us, and it is only a question what is the best thing to do with them. I think the state or the county or the town should take care of them, and for the best interests of the community.

Mrs. SPENCER: I cannot let this part of the discussion close without a reminder that there are two parties to the wrong-doing. I cannot let the word go forth that the only person whom we have to fear, and to imprison for two years, is the mother. There is just as much over-harshness in the treatment of the unmarried mother as there has been over-leniency in the treatment of the other partner in the

wrong-doing. I think it unjust that we should say, in all cases, that there should be this indiscriminate imprisonment at an almshouse. I say we have laid down too hard a line. I do not see myself such a great moral difference between some married mothers and some unmarried mothers. I see children coming into tainted houses, rich and poor. I see fathers and mothers unfit to take care of their children in all circles in society. And I say, to single out the one condition as absolutely, under all circumstances, to be paid for by such imprisonment and such sort of associations, is not acting upon the scientific principle of charity. I heartily agree with Dr. Fleischner when he says that the woman who makes a trade of her maternity, or the woman who has no moral backbone, who, under good conditions, has voluntarily as it would seem, or through excessive weakness and taint of character, given up her own birthright of chastity,—that woman should be subjected to the utmost deterrence possible. But when I look upon all the young girls coming as strangers from their homes into our cities, into our manufactories, into our common boarding-houses,—under the influence of many superintendents and bosses who are not fit to speak to a decent woman; when I know the history of girl after girl who, in one way and another, has passed through my hands, and know that it has been an extraordinary demand upon an ordinary nature that has resulted in the downfall; when I see society of every class condone absolutely the rankest of social offences on the part of men; I say we are too one-sided in our judgment when we deal with one sinner and say nothing of the other.

DR. CARMALT: No one could agree more heartily than I do in what Mrs. Spencer says. But what can we do?

MRS. SPENCER: Discriminate, on the same principle Dr. Fleischner has laid down so admirably in our care of every other class. Let them be individual cases; do not mass them in a class. The mischief of all our doing is the way we put all people who have gone through the same physical experience into one bunch, and treat them alike.

DR. FLEISCHNER: I think it is properly the pride of American women that they blame the woman and not the man; that this is a safeguard against the prevalence of the social evil. It is the woman that is to bear the child, and it is the very fact that she gets the opprobrium and the hardship,—for society does not recognize paternity, but only maternity,—that ought to deter her. Woman is not weak, she is strong; the man is weak. This is physiology. And if the woman sinks, with the knowledge that she has to bear all the burden, then she is fallen. Maternity is a stigma from which a woman cannot recover; it is a reproach to her as long as she lives, and the child is constantly before her; and yet she falls. It is for the good of the women themselves that the sentiment does exist in society, that the blame belongs to the woman and not to the man.

MRS. SPENCER: It is a very good thing that society has established a tendency toward chastity in woman by its punishment of unchastity. But I do not think the converse is true, that it is good for society that it has let man go so free. Man's weakness is the result of ages of yielding to a temptation that was not considered to be vile. That is why he is weak; that is why he has consented to brand himself with a moral incapacity. It is because it has been such a different thing for the two sexes. It is true that motherhood carries with it a certain form of punishment for wrong-doing, but it carries with it, too, a certain element of regeneration that the man's illicit relation never has. It has in it a potent help for the woman, if she meets the right influence at the right hour, that makes it no longer a curse and a shame but a lever for moral reformation. I know of what I speak; and I speak because I know. I would not lessen for one moment in the mind of any one the sense of condemnation for illicit relations on the part of women. But I do say that our whole social system,—our double standard of morals,—the fact that in cases without number where this thing occurs, the girl is poor and friendless, the man is rich and honored and perhaps the father of a family; the fact

that these two things stand over against one another makes it not such a violent outrage against the woman nature as has been pictured. She is weak too. It does not represent to her, as she first faces it, the real temptation; it represents a little more ease in living, the chance for a pleasant ride, a little opportunity for such enjoyment as she sees richer girls have. Her imagination does not grasp the situation; it does not present itself in the bald form. I say on behalf of both men and women, we have no right to stand in harsh judgment. Far be it from me to forget that men stand in need of pity and help. But the best help to give to men is to demand of them equal purity with women. The very best that we can give is to say, "There is but one law of righteousness for man and for woman." And I, for one, will never sit and hear the discussion of this question, which has burned my soul for years, without rising to say this one word if I am permitted: that we shall never get to the bottom of this question, or any other, until we look upon each human being, man and woman alike, as equal subjects in the moral kingdom.

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MINUTES OF THE CONFERENCE.

The routine business transacted by the New England Conference at its Newport meeting was inconsiderable. A Nominating Committee, appointed by the Executive Committee of the Conference, recommended the re-election of the present officers, and this suggestion was carried into effect. The following were members of the Nominating Committee:

MISS H. A. LEAVITT, of Portland.

MRS. HOOPER CHASE, of Bangor.

MRS. W. S. BULLARD, of Bridgeport.

REV. G. W. SWAN, of Norwich.

REV. CLARK CARTER, of Lawrence.

MISS ZILPHA D. SMITH, of Boston.

REV. E. H. PORTER, of Newport.

MR. ELI W. BLAKE, JR., of Providence.

A committee on resolutions was also appointed, consisting of:

PROF. J. J. MCCOOK, *Chairman*, of Hartford.

MISS IDA MASON, of Newport.

REV. PAUL R. FROTHINGHAM, of New Bedford.

Mr. Robert Treat Paine, of Boston, President of the National Conference of Charities, extended an invitation to the members of the New England Conference to attend the meeting at New Haven in May, 1895.

The Secretary, at the final session on Saturday morning, read the following resolution of the Executive Committee:

The Executive Committee desire to express their most sincere thanks, first to

The Local Committee of Newport for their very kind and faithful efforts in behalf of the Conference this year. The success of such a gathering depends to a very great extent upon the interest and enthusiasm of the Local Committee, and we heartily appreciate the great amount of hard work which has been done this year by the ladies and gentlemen in charge, and the great success which has attended their efforts. We feel that the present session of the New England Conference has been an entire success; that its meetings have been very helpful to all who have attended, and that it has been especially remarkable for the pleasant social spirit which has characterized it throughout. This last feature is of course directly due to the Local Committee, and we desire to express our hearty gratitude for their efforts in this direction.

Furthermore, we wish to put on record our gratitude to the citizens of Newport, whose hospitality we have so much enjoyed, and to the energetic officers of the Local Committee, especially Hon. Darius Baker, the Chairman, and Miss Anna F. Hunter, the Secretary, upon whom so heavy a share of the work necessarily fell.

The Executive Committee desire also to thank the ladies and gentlemen who have come from a distance, often at great personal inconvenience, to give us the benefit of their experience, and the results of their most careful thought upon the subjects in which we all feel so deep an interest.

The thanks of the Committee are also due to the press, both in Newport and elsewhere, for the careful and excellent reports of our sessions which have been printed.

While the Executive Committee have given much time and attention to the Conference, and are deeply gratified that the meeting has been so successful, they fully realize that this success could never have been attained without the hearty and efficient co-operation of the Local Committee, the speakers, and the press.

For the Executive Committee,

ELI W. BLAKE, JR.

Col. Powel, in closing the Conference, gracefully expressed the thanks of the citizens of Newport to the delegates and officers.

Through the kindness of the Local Committee, a large number of delegates enjoyed a pleasant drive about Newport, on Thursday afternoon.

It was voted that in view of the meeting of the National Conference at New Haven next May, the New England Conference should convene at that time and place, to determine the date and place for the next regular meeting, and to transact such other business as might arise.

The proceedings of the Conference were reported in short-hand by Martha D. Adams, and edited under the direction of the Secretary, E. W. Blake, Jr. It is regretted that the limits of space make necessary a severe condensation of the discussions.

TREASURER'S REPORT.

New England Conference of Charities, Correction and Philanthropy,
in account with James H. Lewis, *Treasurer*.

Dr.

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JAMES H. LEWIS, *Treasurer*.

Springfield, Dec. 31, 1894.

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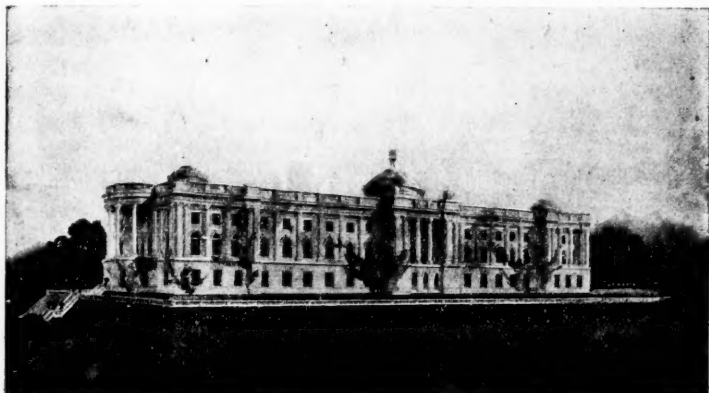
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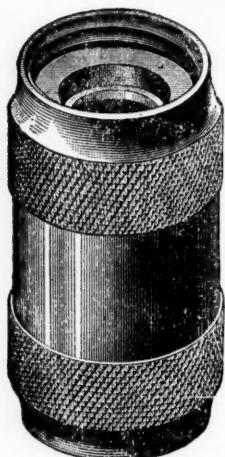
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